AN

ESSAY ON HAPPINESS

BY

KISORI LAL ROY,

PRINTED AND PUBLISHED BY M. L. MANDAL,

AT THE

GUPTA PRESS,

221, *Cornwallis Street,—Calcutta.*

1883.



ROY MAHIMARANJAN CHOWDURY.

Zemindar of Kakina in Rungpur.

DEAR SIR,

When I was employed as the 5th Master of the Bogra Government School, I was invited by you to come to this place to be the guardian and tutor of your son. It was after great hesitation that I accepted your invitation and came here in the beginning of this year. Bogra being my native district I was not much dissatisfied with the small pay I drew as a teacher of the school there, as I possess some landed property in that district, which however was encumbered with debts at the time, when the matter of coming here was being properly pondered upon. But pecuniary difficulties and an anxious desire of being useful in contributing to mould aright the mind of your young son who will in future exercise a great influence on thousands of his ryots and wield very heavy responsibilities, determined my choice. It is in the womb of futurity whether your son shall have received a sound moral training at the time when I will be retracing my steps to Bogra. I invoke the blessing of Heaven on my difficult work. To the thoughtful, the post of a teacher is highly respectable. I once heard from a native gentleman that a monarch exclaimed on the occasion of a teacher rising from his seat in consequence of his presence, that kings ought to rise before teachers and not the latter before the former. This of course was the utterance of politeness, but it shows the nobility and refined character of the monarch's mind.

I was always unwilling to enter the service of Zemindars, but hearing repeated reports of your good nature and English knowledge, I changed my mind, circumstances also favoring the change as mentioned.

I am glad to say that in many points my estimate of your knowledge and character while at Bogra has proved, on my

arrival here, to be unequal to your real worth. When I converse with you in English, it sometimes seems to me that I am talking with an accomplished graduate of the Calcutta University, though you had never pursued your studies there. Your religious earnestness as a theist enables you often to deliver speeches which affect the hearts of the hearers and at the same time convince them of the fact that you are naturally possessed of oratorical power. Your knowledge in history and geography is extensive. Even an ascetic is not more impressed with the vanity of worldly grandeur than yourself, although you occupy the foremost place among the Zemindars of Rungpore and a high one among the Zemindars of entire Bengal. Above all, you are bent on making every possible exertion to make yourself amiable in the sight of God and man and thus to secure good name.

As you have always shown a marked attention to myself and my present work, and as I have entered your service and received many favors I am naturally desirous of proving my gratitude to you in a public manner.

So this book is dedicated to you.

By your obliged
and most obedient servant,
KISORILAL ROY.

KAKINA,
The October 1883

PREFACE.

It is not less than ten years ago that this work was originally composed. It has reached its present form after many modifications and alterations. It has cost me so much thought and labor that I would almost despair of reproducing it or of composing a similar work were it by some mischance, lost. Works requiring the greatest amount of thinking are exactly the least remunerative of all publications and consequently they require an extraordinary degree of patience in the minds of their composers. Writers of these works, if originally poor, should be prepared for a prolonged trial of poverty as these works would not bring them much money. My former work entitled "a free enquiry after truth" was composed with the greatest possible mental labor, but it has not yet covered the very cost of its publication. My worldly condition although neither high nor low has not proved sufficient to encourage me to go on with composing this work requiring a long continued exertion of deep thinking, but it was only my fondness for thinking although accompanied with great labor that caused its commencement. It is now presented before the public under a sense of duty and the pressure of an anxiety for the possible loss of my mental labor. Had I consulted worldly convenience, it would have been after many years that this work would have appeared before the public. I do not know whether this work will be received by the public with favor, but I console me with the thought that I have spared no labor to obtain their approbation.

KAKINA,
Rungpure, October 1883.

KISORI LAL ROY.

INDEX.

On the object of man, his happiness and misery ...	1
On temperance, abstinence and excess	11
On the golden mean	20
Opposition	41
Progression, Graduality	63
Variety and Similarity	69
Good men and social joys	73

ERRATA.

Page	line	
36	18	for 'are placed' read 'is placed'
,,	,,	for 'lovest' read 'lowest'
37	4	for 'eternal' read 'external'
42	25	for 'justification' read 'jurisdiction'
48	2	for 'accomodated' read 'accommodated'
57	14	for 'matter' read 'matters'
59	18	for 'of the sufferings' read 'for the sufferings'
61	21	for 'than' read 'that'
64	31	for 'Rogos' read 'Rajas'
72	35	for 'second' read 'sound'

ON THE OBJECT OF MAN,

HIS HAPPINESS AND MISERY.

The ultimate object of men is happiness, and it is to the accomplishment of this object alone that all their various efforts are concentrated. Even in all their self-denials and voluntary sufferings, it is happiness that they have constantly in view. The self-imposed sufferings are meant for making a bargain in happiness; or in other words, for avoiding the present pressing, but less pleasure for securing the absent greater good which would have been lost by yielding to the solicitations of the former, which is not real, but disguised pleasure ; or for gaining a substantial good without sacrificing any solid pleasure. It is in consequence of a moral certainty of the award of retributive justice here or hereafter, that many individuals abstain from pleasures which would have been otherwise acceptable. But different persons have different ruling passions and consequently they measure happiness by different standards. An ambitious man will feel himself happy, when he has succeeded in securing to himself a great measure of power. An avaricious man will feel happiness when he is already in possession of a vast treasure and when fresh wealth is constantly pouring in. The lover of fame will deem himself happy when he has secured to himself that object. A philosopher will delight only when he has an abundant liesure for contemplation. He will not even prefer the sovereignty of the world to his philosophizing. Compel these to exchange their favorite objects and they will be miserable ; although they may seem supremely happy in the sight of many men. A lover of philosophy will find that greatness in a philosopher which a votary of power will see in a powerful individual, and which an avaricious man will not hesitate to accord to a man of

wealth. With a philosopher, money is a trivial object, and a lover of money will deem mere intellectual excellence as a shadow. A philosopher is pleased only with real respect, but a show of it is sufficient to satisfy a man of power. Some persons of general qualities will like to have a share of all the objects alluded to, but these even have some pursuits which have more attraction in their eyes than others. There are many men with whom an excessive love for an object does not necessarily imply a contempt for others. The latter also they value, but much less than the former. But the ultimate object of all is happiness.

The constitution of man is indeed suited to the mansion in which he has been placed for a time by his wise and benevolent Maker. Man is fond of variety, and immense variety has been providentially ordained in nature. The greater part of the miseries of men arises from their mutual misbehaviour. So much of evil proceeds from human origin that the purest hearts have often to suffer the hardest in this world. The nice sense of justice of such men frowns at the majority of human dealings and their feelings are embittered with the reports of daily wrongs. The proportion of moroseness in many men, is not unfrequently an index to the proportions of moral excellence.

The number of good men, like that of the governing, is vastly exceeded by that of the wicked, like the governed ; but still so great is the inherent force of virtue, that the former have ever been, from the commencement of the world, the conquering and the predominant party. The virtuous have, even by their death, gained the victory. The virtuous Padmini of Rajputana was driven to the last extremities by the emperor Alauddin, her wicked antagonist, but in what high a seat she has established herself in the estimation of mankind and how low he has sunk in their detestation? The great secret of the conquest is the fact, that the germs of goodness have been implanted in the breasts of all men and it is only their non-developement and suffocation by the unrestrained growth of wild inclinations

which make them wicked. Who has not seen persons condemning the very faults in others with which they themselves are stained, but to which they are blinded by self-love? Had all men been actually virtuous, then human misery would have resembled the dark portion of the crescent moon in its thirteenth or fourteenth day. Nature is so kind to man that in a sound state of health almost all his takings-in and sendings-out are, physically as well as morally, attended with pleasing sensations. It is the clashings of the wills of men that occasion a great portion of their sufferings. But as justice is one, so, if all men were just in their dealings with each other, unification of human wills to a great extent, and the consequent disappearance of a fertile source of human miseries, would have, undoubtedly, been the satisfactory result. Nature is much more kind to men than they are to each other. Were mankind with their constitutional love of diversity placed in an unornamented monotonous world, then their lives would have certainly been insupportable. But nature has kindly made their constitution correspondent with that of the world in which they have been designed to live. The world has been diversified not only to meet the necessities of man, but even to administer to his luxurious comforts.

Generally speaking, all the arrangements of nature have been evidently intended for our enjoyment, and this fact is best illustrated by a reference to the original condition of our first parents. The Christians, Hindus and the heathen Grecians combine in saying that the primitive ages presented a scene of happiness which has never been equalled by any succeeding period. This is to some extent entirely true. The original human pair necessarily enjoyed the exquisite pleasure of unapprehensive and unrivalled love. Their feelings were not originally embittered with the infusion of the poisons of envy and jealousy. They did not experience from any body the dreadful effects of terrible revenge, and there was no other person at that time in whom the feeling of revenge could have been possibly occasioned. They had no fear from robbers and

thieves and their hearts were never saddened with the observations of "wrongs and outrages" committed by men on men. They had almost no temptations to vice and sin, and no rival with whom they had to contend for the sovereignty of the world. They felt thirst and it was allayed with the fresh water of rivers and the allayment was attended with a pleasing sensation. They felt hunger and it was delightfully appeased with the fruits and roots growing luxuriantly. This water and these fruits which they were constitutionally under the necessity of frequently using might have been rendered bitter and unpalatable, but kind nature has refrained from making them so, and has positively made them pleasing to take in. All their natura desires were gratified and consequently great many enjoyment fell to their lot. There was no body to quarrel with them for obtaining an unjust share of their common property. They had peaceful possession of whatever they held to be valuable and dear to their hearts. No body disturbed their security and tranquillity. Almost the only uneasiness they felt was the temporary discomposure arising from excited but ungratified natural desires which,however,were intended to be soon delightfully satisfied. But this uneasiness was the very cause of the satisfaction derived. The succession of the gratification of a desire to its feeling is the process by which God creates the majority of human enjoyments, and the degree of the delight felt from a fulfilled want is exactly in proportion to the intensity of its feeling. Not only does nature minister to the necessities of mankind, but even to their luxurious enjoyments. The variegated beautiful colors and sweet odors of numerous flowers, the singing, dancing and the rich variety of beautiful plumage of the feathered tribe, the sublime and pleasing magnificence of the star-bespangled heavens, the wonderful and all-cheering splendour of the solar orb daily exhibited to view, the soft and delicate beauty of the queen of night, the rich variety of fruits and roots pleasing to taste, and the great diversity of other agreeable forms visible to human eye, concen-

trate to the establishment of the fact. The number of blessings conferred on us by nature is infinitely greater than that of its evils which, too, are essentially conducive to the general good. In short, all the arrangements of nature, physical and mental, have been intended for the universal good of all sensible beings.

The bulk of men's miseries proceeds from themselves. Labor is duly rewarded by nature, but still it is often defrauded and robbed of its legitimate gains by idleness. Nature has alanced the number of men and women, and men may be appy by intelligently reading and acting upon her plan. But ley foolishly mar the object of nature and bring on various bominations in the world of love. Poligamy is preferred by nany to monogamy. Nature has prepared a sufficiently vast mansion for the accommodation of all men, but how do they frequently quarrel with each other even with regard to a parcel of land! she has endued man with reason to make him happy, but how does he often pervert its use! Fire has been granted to men for use and enjoyment, but they frequently make it to burn the houses and bodies of each other. The bowels of nature abound with various metals that they may serve a great variety of useful purposes, but how are they moulded into destructive weapons often to be wantonly turned by men against their own brethern! In short, the intentions of nature are all beneficial, but intentional wickedness arising from men covers the greater portion of the area of human society.

History is a record of human actions, but its pages are taken up by wicked acts to such an extent that only a very small margin is left for representing the better side of human nature. When we contemplate the murders, outrages and extensive depredations which prevailed in past unhappy ages, our minds are filled with feelings of such detestation and horror, that we pause for a time to consider whether these are the acts of men or devils. Generally speaking, wickedness has now-a-days put off its fierce and impetuous aspect, but assumed in its stead an insidious, though milder appearance. Force has been, in many cases,

supplanted by fraud, for which many men still seem even to take a particular glory. But fraud, too, was more busy in past ages than at present, when the bulk of wickedness itself has been perceptibly lessened. Although the bulk of the "Leviathan" is somewhat reduced, still it has not yet ceased to be the main source of human suffering. Sense of propriety has not yet been so much sharpened in mankind as it ought to be. Murder, adultery, fraud, robbery and theft are yet of daily occurence. Men as a body are not yet alive to the magnitude of evils arising from these.

The opposition of reality to appearance is not confined to a few cases in external nature, but it extends further and becomes in combination with human weakness, the cause of man's malficence. The sun appears to revolve round the earth, but the contrary is the reality. The earth appears to be flat, but it is round in reality. The earth appears to be the centre of the planetary system, but the sun is placed in the central position. In a similar manner, to be any how wealthy appears to be the acquisition of honor in men, and it is only the verdict of reflection, that virtuous indigence is really honorable, and criminal richness, mean. But how many men are there who would accord greater respect to virtuous indigence than to those who have rendered themselves wealthy by criminal means? Men of a violent turn of mind appear to be greater than meek men, but the verdict of reason pronounces the latter to be really greater. A man authoritatively discharging his anger even on his innocent subordinate feels himself at the time to be a very important person, but reflection would only attach importance to the calm, collected, but firm superior officer. Ebullitions of anger appear both to the subject and object highly manly, but the idea of manliness is quite otherwise with reason which will admit manliness only in rationality. The exercise of revenge seems to be greater than forgiveness, but the reverse is the real fact. Unrestrained indulgence in pleasure seems to be the path to happiness, but it is only reason which knows where it shall lead. War

seems to be more glorious than peace, but the contrary is the fact. To be above the law seems to be more glorious than to be obedient to it, but the reverse is the truth. Crime clothed in splendour appears to be a greater spectacle than virtue meanly dressed, but the contrary is the decision of reason. Non-restraint appears to be better than restraint, but the reverse only is the reality. Anger seems more manly than patience, but the latter is really the better. A Napoleon appears to be a greater man than a Christ, but how immensely superior is the latter to the former ! Mean thoughts splendidly dressed appear to be preferable to high thoughts in simple robe, but in reality the former sinks into insignificance before the latter. Sexual love extending to many appears to be a greater good than its confinement to a single individual, but the reverse is the verdict of philosophy. Material prosperity seems to be greater than moral grandeur, but a philosopher knows which is the better source of human happiness. Force seems to be greater than persuasion, but the latter only is really greater than the former. A peasant-philosopher is a greater man than a non-philosophic prince, but where does the reality seem to lie? A self-willed subordinate appears to be a more spirited man than one who is obedient to his superior, but who is really the more praiseworthy ? A man idling his time on a splendid couch appears to be happier than an industrious man, but the philosopher knows who is really the happier. Fraud appears to be more meritorious than divine simplicity, but it rests with the wise to determine which is the more meritorious. The deceiver seems to be the gainer and the deceived the loser, but a religious man knows who is the real loser. To be served by all and to serve none seem to be more glorious than the reverse, but right reason will pronounce a quite different opinion. External beauty hiding internal deformity appears to be better than the contrary case, but external deformity enclosing internal beauty is really better than the reverse. Worldly-mindedness appears to be dearer than heavenly-mindedness, but which is really the better thing is only known to the right-thinker. Vice appears

to be charming, and it is sound judgment only which will dispel the delusion. Intellectual excellence seems greater than moral excellence, but the verdict of reasoning virtue will be the contrary. A friend allowing indulgence in vice to a vicious man appears to him to be a real one and the man who will assume a severe attitude to him on that account, a foe, but alas! how many men are ruined by their friends and benefitted by their enemies! &c., &c.

The line of human society in a certain point of view tapers both ways. The numerical strength of exquisite virtue and atrocious wickedness, the two opposite boundaries of human society, is very small, but the bulk is occupied with persons neither angelic nor diabolical. The fact is that greatness is always associated with fewness. The elephant, the whale, the banian tree, and the cases of great beauty, both moral and physical, are few in number. Since the creation of the world, a great warfare has been uninterruptedly going on between the virtuous and the vicious, occassionally by means of respective representatives in regular arms and generally in a silent unostentatious manner. In the former case, victory, as a general rule, appears on the side of the virtuous, although exceptionally, she sometimes smiles upon the vicious. In the latter case, the antagonistic attitude of the parties produces different results at different times, but will ultimately result in the bestowal of constant victory to the party of virtue. It is, however, a great comfort to think that even in this world, virtue is the ruling power and every one wishes to make a show of it. But the havoc committed by the wicked is not confined to their opponents, but is, unfortunately, shared to a great extent by people quite unconcerned and innocent. Wicked men cause not only direct but also indirect troubles to their fellow-creatures. The direct troubles are the immediate injuries proceeding from wickedness, its indirect evil is the constant apprehension of mischief in the minds of good men. How discomfortable is the very appearance of a libertine to a virtuous man! What anxious precautions

have men to take in order to avoid the evil machinations of the wicked, and what mortifying thoughts have they to suffer from on that account! It is indeed horrible to see men let loose with eagerness the passions and evil inclinations which even undergoing much restraint and check in wise men assume a displeasing and humiliating appearance to themselves. The only possible self-restraint exercised by the wicked upon their villanous inclinations is the consideration or apprehension of injury to their supposed self-interest. But they are not unfrequently carried away by the violence of passion even beyond the barrier set by interest. Wicked men seem to be either forgetful or ignorant of the fact that all men are related to each other.

Alas! numerous are the apprehensions of goodness from wickedness. The dress, furniture and money of a good man lie under the danger of theft. His very person is liable to the violence of wicked folk. He has many chances of being basely deceived in the ordinary affairs of the world in consequence of a confiding simplicity not to the disparagement of his own wisdom. In this world, a good man cannot freely indulge in his divine and beautiful simplicity, which is only experienced and admired by his fellows. Although it is not a very unpleasant task for wisdom to provide for the frailties of human nature, it is highly disagreeable to be always on guard to repel the attacks of aggressive, intentional wickedness. Even the conflict of blackest wickedness with the fairest virtue is not a singular phenomenon in the world. It is the common abode of a Sheraja doula and a Howard. A good man here has often to suffer from the misrepresentation of his character made by malicious wickedness. If he be an author, his productions are liable to the unfair dealing of plagiarism. If he be an officer, he has the chance of being maltreated by a detestable and rude superior, who thus meanly takes advantage of his higher position. If he be a man rising into fame, various obstacles are thrown into his way merely for the sake of malicious pleasure. Examples

have been heard even of murders out of sheer envy. A mean sin like adultery is still an every-day occurrence in the world and breaks the peace of mind of hundreds. Neglected merit implies the dullness or envy of the sphere in which it moves, or an overweening pride accompanying itself, but more frequently the second. The less, however, of society is proportionate to the degree and time of neglect of real merit.

As by the arrangements of Providence, there arise in the same human mind two opposite principles, namely, the governing and the governed, in other words, reason and the passions, so from the same humanity, proceed two opposite different bodies, namely, the governing and the governed. Divine wisdom has provided for the government of men by themselves to a certain extent, but as every thing below is liable to proper or improper use,so although the great fact itself remains unshaken, that provision has been made for the government of men by men, still has power been often confided by men to such men as are, morally speaking, utterly unfit to hold it with safety. The appointment of the right man in the right place is at once the sign of the wisdom of the appointer and of approaching prosperity to society. Government has been established by men for the preservation of their rights and properties; but alas! wickedness has found entrance even in the sacred temple of justice. The earth groans under the sacrilege committed by men invested with the sacred robes of lawful authority. Conscience is shocked at the sight of justice outraged by the very men whose particular vocation is to bring offenders to punishment. At these sights, Mercy bleeds, nature trembles, reason weeps and the whole heart of man worthy of the name, shakes alternately with sorrow and indignation. Offended divine justice is swelling with rage and will, here or hereafter, fall upon the head of the offender with the tremendous roaring of a thunder. Sin is in itself hideous, but its vileness is increased a hundredfold when perpetrated by men professing themselves to be the ministers, or the instruments and auxiliaries of the ministra-

tion of justice. Were the governing body, from the highest officer to the lowest, truly deserving of the name, then the moral aspect of the world would have assumed a quite different character from what it now has, and the disorders of society would have been undoubtedly on the wane. It must be admitted, however, that the ends of justice are often defeated, by the dishonesty of private men. Adequate justice will only be distributed at the Court of the Infallible. As day invariably follows night, so will guilt, sooner or later, here or hereafter, meet with condign punishment. It is a sure index to the mental short-sightedness of an individual to imagine security from punishment, if it does not immediately follow the commission of guilt. All acts are not immediately followed by their proper consequences. Long intervals of prosperity often intervene between the commission of a guilt and its suitable punishment. The fact is, criminals will never escape with impunity. Had the Almighty made provision for the immediate suitable punishment of guilt in all cases in this world, then of course, wickedness would have been soon suppressed. But who can dive into the fathomless wisdom of the Diety ! God is attending to the harmonious development of an infinite complexity of purposes, and will never allow the speedy fulfilment of a single purpose to the detriment of many.

CHAPTER II.

ON TEMPERANCE, ABSTINENCE AND EXCESS.

The wrongs occasioned in the world proceed from the unregulated passions, affections and the desires of humanity. But it is childish to conclude that because the passions &c. can become the sources of evil, therefore they should be, if it were possible, extirpated. It is only their abuse which constitutes wickedness. In fact, they have been given to man for wise purposes. Lust has been implanted in man for the propagation of

his species,and it is only its excessive or unrestrained use which gives it the character of wickedness. Anger has been given to man for restraining improprieties, but its excessive or improper use transforms it into a great evil. Man has love of gain for his subsistence, convenience and comfort, but when it is allowed even to eclipse the feelings and sense of virtue, it is converted into a source of deadly sins. Pride, when kept within its proper limits, that is when metamorphosed into the dignity of character, is beneficial, whereas otherwise, it proves to be a great evil to humanity. Impatience of superiority, as long as it goads on to surpass or equal its object by proper means, bears a good name and becomes a great virtue. Its reprehensibility consists in the mean and habitual depreciation of real excellence and in otherwise seeking its injury. An emulative, but unenvivious man of solid worth is a great and magnanimous being, and draws on himself the spontaneous homage and admiration of all. Revenge, regulated by justice becomes the very foundation of a healthy society, but degenerates into a terrific guilt, if allowed, unrestrained indulgence. Constant forgiveness is construed into the result of weakness or cowardice or the fact that its subject has not been annoyed by the injury concerned, and is consequently utterly incompetent to govern society. The legitimate province of forgiveness is trivial faults, unintentional offence or cases where there is a prospect of the reclamation of fallen men. Offences against society should be always met with justice, but forgiveness should be optional with individuals. Justice ought to be the rule and forgiveness, the exception. Hatred, as long as it is directed to vice and sin, is the very stronghold of virtue, but becomes a source of mischief when it prevents the adoption of wisdom that happens to be associated with guilt. The excesses, however, of the passions are far more injurious than abstinence, which is a negative sort of excess. The man who entirely stifles his lust denies himself even the innocent pleasures arising from that source, and commits only a negativ injury in causing a diminished multiplication

of his race. The combination, however, of the suppression of lust with the pursuit of noble objects, challenges the greatest admiration and respect. He who casts off anger, makes him at the most liable to the contempt of shallow men, but often does really exact the homage of many. Absolute extinction of the feeling of anger is, however, like that of other feelings, impossible. But a man devoid of anger incurs, in commercing with the grosser portion of the world, many disadvantages. The man who has voluntarily betaken himself to married-life, which of course may result in numerous issue,and yet does not entertain any thoughts of gain in his mind, is a very ridiculous, contemptible, and culpable character. Entire absence of pride, especially in a man of authority may subject himself to the contempt of the unthinking multitude with whom he ought to be an object of fear. Goodness is governed by love, but wickedness, by fear. Absence of a reasonable envy may be a bar to self-improvement, as man is led to action either by the hope of a pleasure or the aversion of pain. The pain of reasonable envy may goad to exertion for the acquisition of excellence, and the pleasure of emulation may be an incentive to exertion for improvement. Emulation, as a rule, dwells as a principle of action only in the noblest minds.

On the other hand, excesses of the passions give rise to dreadful results. Excessive indulgence of lust originates loathsome and agonizing diseases. The most robust constitution is shattered by its baneful influence. Anger, stimulated to its highest pitch leads to murder. Excessive love of gain tempts the transgression of the rules of morality. A man of overweening pride is a monstrous character, odious to God and man. All moralists are at one in the condemnation of irrational pride, as it is a fertile source of evil, and the first link in the chain of passions. The passions are often associated, although in their usual manifestations, they are dissociated. Pride gives rise to envy, envy to anger, which does frequently lead to violence. It is also connected with lust. The order of association of the passions,

however, is not always the same. Sometimes lust appears in the rear preceeded by pride and anger in succession. Sometimes the first link in the chain is anger. The order, in short, is variable. Association is not confined to ideas; it is often apparent in misfortune, good fortune and even in the possession of good or bad qualities. Misfortune does not often come alone, but in a series. Joys, in a similar manner, frequently come in company. Frequently a large number of noble traits of character is found associated in one individual, and a single one is scarcely found in another. The man who is exceedingly envious is a foolish tormentor to himself, and retards the progress of social improvement. For social improvement is carried forward by great and eminent individuals, and these only are the peculiar marks on which the arrows of base envy are always emptied. Injurious envy to greatness argues but want of sense in its subject, as really great men are always benefactors and meet but encouragement at the hands of sense. The envious man in question is, some way or other, a sharer of the common good effected by great men, so his envy aiming at the injury of the latter really and justly too injures but its own possessor.

But by far the greater mischief arising from the passions, proceeds from their irregularity and improper use than excess or abstinence. Lust has been implanted in man for the propagation, by proper means, of his species, but it has fallen to the great prejudice of morality into great irregularity under a delusive hope of happiness. Were faithful pairs and their contrary, balanced together, the latter would, undoubtedly, fall to the degradation of humanity. into the descending scale. History and contemporaneous experience will combine to show the alarming magnitude of the evil originating from irregular lust. Towns and cities have been destroyed, the numerical strength of humanity violently lessened, murders perpetrated, suicide committed, and mental horizon irrecoverably clouded by the aberrations of this single passion. The sources of great pleasure,

become, under a change of circumstances, those of great pain. So much so, that finer the pleasure the greater the pain. Love is the source of the most refined joys, but a change of circumstances will convert it into a source of almost intolerable agony. The passions wisely regulated promote human happiness, but will cause vast disorders in society, if allowed to take an uncontrolled course. Moral disorders are productive of heavier evils than men do generally seem to admit. A healthy moral state of society produces far greater happiness than railways, telegraphs, steamboats and all the useful machines put together. Human happiness depends far more on internal than external causes, as these latter produce but subsidiary advantages. Comte has very profoundly observed that lower the nature the greater its intensity. Man is of a complex nature, the physical, intellectual and the moral. The intensity of the faculties of these three decreases in proportion to their nobleness. (Physical improvements are good, intellectual, better, but moral improvements are the best. Moral disorder is the enemy of human happiness, and it should be always treated as such.) Example is contagious and impunity of a bad example assuredly encourages the increase of its followers. (The wisest policy of man in power is the administration of even-handed justice to all without the least regard to creed or color.) Impartiality guarantees the stability of an empire so much so that two different nations may be strongly united and rendered as it were a single nation by impartial government. Philanthropy is the wisest policy. A vulgar man only pursues his own happiness, a little better individual follows that of his family, a still better man that of his race, another, a step superior pursues the happiness of his nation, but the best, wisest and noblest man is he who minds the happiness of the species. The three natures of man have their day in different ages. Physical excellence prevailed in primitive ages, intellectual excellence is prevailing in these middle ages and moral excellence will have its day in the final ages. A living man preferring physical ex-

cellence is a remnant and representative of the primitive ages, one preferring intellectual excellence represents the middle ages, but living men preferring moral excellence to all others are far ahead of their age, and are the representatives of the future generations. Representatives of different ages are often found in one. Representatives of a future age are the great men of the present, and those of the past age are its little people; sometimes men whose proper places are in the final ages are to be found in the primitive periods. The merits of such men are not properly appreciated in their times, and consequently they have much to suffer from neglect. In moral matters, men leave much more to God and eternity than they are warranted by reason to do. It is either want of benevolence, indifference to the welfare of men, want of wisdom or ignorance of true happiness which keeps men back from forming a general combination against the prevalence of moral disorders, which are day by day eating away the energy and vitality of society. Moral excellence is nobler than intellectual or practical, and yet such is, in many instances, the perverted judgment of many, that moral quality is not properly ascertained in the allotment of important posts. The responsibility of an officer invested with power over many is not confined to himself, but is shared even by those that having a due knowledge of his character appointed him in the office. To how contracted a compass would the dominion of wickedness be reduced by various means, were half the portion of men scrupulously true to their duties. If moral training be allowed its legitimate preponderance in the schools and colleges, if government scrupulously deny appointments to immoral men, if there arise a body of missionaries merely inculcating morality without reference to any particular sect of religion, depending solely on the common points of all faiths, if friends have mutually a special eye to their moral characters, if pleaders reject pleading to bad suits, and if schools and colleges be filled with, without a single exception, by able teachers of excemplary character,

Then the moral atmosphere would indeed be purged, ere long of a great portion of its noxious effluvia. These concentrated powers would form a formidable and respectable array against the terrified monster, wickedness. But the most important thing to check immoralities is the vigilance of government towards the due administration of justice in all cases, always keeping in mind, that it is the viceroy of God on earth and would surely be held responsible to the Most High. The present highest mode of administering justice is highly defective. The formal fulfilment of law is more kept in view than the punishment of real guilt. The result in point of true justice that is in the punishment of real guilt is highly disproportionate to the vast preparations and great troubles of government towards the administration of justice. The principle of government is that ninety-nine guilty persons should rather go unpunished than an innocent man brought to unjust punishment. But alas! how many innocent persons are being daily brought to punishment by the courts though unintentionally. The fault lies with the defective machinery of awarding justice. If one has a mind to do so then in most cases, the really guilty may certainly be discovered and properly dealt with or how can the public at all point out in particular cases that such and such men have been unjustly brought to punishment. Although human weakness and wickedness combine to affect the due administration of justice, still under a properly remodelled machinery the cases of innocence punished would certainly dwindle to an excessively small number. The present state of regarding the proceedings more than the result should be reversed or at least modified. Much work and little result is a very unfortunate affair. Impartial administration of justice is the strongest pillar of a government, be it foreign or native. Authority too much solicited to be kept up may easily give way, but an impartial government will, almost without an effort, certainly stand. But to return.

In nine instances out of ten, is anger abused by men. How

often does it fall upon innocent persons! such an absurd sweep does it sometimes take that for the fault of a mere individual, it does not hesitate to thunder at a whole family and even a race. It is not unusual to meet persons who transfer the effects of their anger from the proper object to another. A thoughtless mother will often beat her own children with unmerited severity at little provocations when she is in fact angry with another. A person filled with vexatious thoughts often impertinently turns an angry face and uses harsh words to another who is no way concerned with them. Argumentations which ought to be dispassionate and calm, often through improper anger, estrange persons from each other. Sometimes men dishonestly chide others for faults committed by themselves. Thousand murders and outrages are daily committed in the world by the abuse of anger. The acquisition of money can surely be effected without the transgression of moral laws and yet the number of those who make virtue and the desire of gain harmonize in themselves, is truly and lamentably very small. The abuse of the desire of gain is a prolific source of oppression to men by men and is frequently indicated by the detestable crimes of theft, robbery, fraud, forgery and the like. Half of the register of human crimes is filled in by cases of abuse of the desire of gain which is a strong principle in human nature. Pride founded on unimportant and positively condemnable matters defrauds the subject of his real good and causes oppression to many. Abuse of pride blinds one to his own interest. It often prevents the illumination of dark and ignorant minds by the light of knowledge emanating from learned men. But the irregularities of envy are very foolish, extravagant and often ridiculous. A man by laborious and earnest pursuit secures a glittering prize and his envious and grudging neighbour who had voluntarily refrained from the search, forthwith feels an obstinate feeling of envy, busily plots the ruin of its cause, but is ultimately through the just vengeance of nature deprived of the benefit he would have gained by the honest exertion of his

faculties, in addition to the fruitless and injurious irritation of mind caused by envy. Unreasonable and mean envy does not hesitate to discharge its arrows against great men who are destined to benefit society and the sad result is that the subjects of such envy torment themselves in vain without the least personal provocation and deprive society of the advantages arising from greatness for a time. Truly great men are the benefactors of society and those who help them are the friends of mankind. Irregular envy is so foolish that it repines at the prosperity of others though brought about by just and honest means. It exults in its success in diminishing the property and advantages of another when he is so unfortunate as to incur its inconsiderate and unjust frown. An envious man cannot bear the acquired splendour of his rival or inferior and instead of seeking it properly himself most unreasonably meditates mischief to that splendour at which his rival or inferior has arrived by just, honorable and legitimate means. Were it possible for the human mind to be laid fully open, the unreasonable and superfluous thoughts, cares and feelings discovered in the same, would be found far more extensive than those that are solid and reasonable. A mind purged of its absurdities, will be surely reduced to a narrow compass. The panacea to all the diseases of the mind is right education which consists in the harmonious development of our physical, intellectual and moral nature. Truth, when properly imprinted on the human mind, makes it surely impervious to the deadly and poisonous arrows of moral evil. The decrease of social dangers would be, indeed, proportionate to the spread of education. The observation of the occasional and disgusting association of knowledge and wickedness is no argument against the position which we have just now advanced. Education, when properly conducted, is competent to prevent this unnatural association. Like fierce beasts in the jungles, evil designs are harboured only in the jungly minds of ignorant people. The solemnity of moral training is, generally speaking, verbally maintained

but not practically properly asserted. Men can do men much better, even with the help of the present store of knowledge, than what they, at present, are. Education is the proper inoculation of the human mind with the thoughts and feelings of good and wise men and the result would be proportienate to the skill of the inoculator. As in the external universe dark bodies are enlightened by the help of luminous ones and as the irregular part of humanity is governed by its reasonable part, and as the want of one part of the world is supplied by another so it has been ordained by wise providence that dark and ignorant minds receive light from the knowing and enlightened ones. The provisions of nature are beneficial, we only are unskilful to use them.

CHAPTER III.

ON THE GOLDEN MEAN.

This world has been meant by God for the sovereignty of the golden mean. The sun, between its morning flow and evening ebb, acquires its greatest splendour when in the middle sky and attraction is the strongest at the centre. The mental and physical development of man is the greatest in the middle part of life. Human knowledge even takes a middle course. Man is alike ignorant of the origin of things and their ultimate destiny. The world is a middle state even with regard to pain and pleasure of which the good and bad extremes are called heaven and hell. The heaven is a scene of pure pleasure, hell of pure pain and earth of the combination and intermixture of both. This world has, as it were, enlightened on one side into heaven and on the other darkened into hell. Here, the right path of the human mind is the golden mean but as it is difficult to keep the balance of body on an exceedingly narrow bridge running across a river so it is exceedingly difficult to adhere, invariably, to the golden mean. Still there is generally speeking, no other right path for man to walk upon during

his sojourn in this world. Men should proceed in this world with caution and care. But unfortunately the manner of progress of the generality of men, is the very reverse of what it ought to be. It is often precipitate and thoughtless and indicates, at the best, a narrow circumspection of many men. Men do rarely regulate their actions by keeping in view an approaching day of judgment and seem to be often entirely ignorant of the unerring certainty of reward and punishment here or hereafter. The motion of the mind of many men is determined only by two considerations those of the presence or absence of a temporary and immediate danger as if their mental eye cannot extend its vision to a great distance. They desist from the pursuit of a wrong but gainsome object merely on account of some immediate danger and will surely seek to obtain its possession in its absence although a greater danger may await their approach at a distance. These men are like children who after committing a wicked act fly from the presence of their guardian for safety unmindful of the fact that they will have shortly to fall again into his hands before the day closes. They do not know that virtue is the shortest distance between the earth and heaven.

Between the two extremes of licentiousness and abstinence, temperance in the faithful and exclusive commerce between a husband and wife, is the happy mean. Restraimed moderate anger is the felicitous mean between irritability and eternal forgiveness. The desire of gain in harmony with virtuous principles is the golden mediocrity between irregular cupidity and an apalthy to gain. Beneficial rational pride is bounded on one side by an injurious extravagant haughtiness and on the other by an absence of the dignity of character. Advantageous rational envy is capable of being produced on one end to a dwelling, self tormenting and a poisonous feeling and on the other to an innocence-injuring diabolical principle.

Considerations of self, to be beneficial, should neither be allowed to be degenerated into a mean selfishness nor to be

annihilated. The selfish-principle should not be sought to be entirely eclipsed by the sympathetic principle but they ought to be in harmony with each other. The earth does not only revolve round the sun but has also a motion of its own on its axis. Conjugal love to be a blessing should neither be allowed to encroach upon the boundary of other affections nor to be degenerated into a selfish and brutal lust. Filial love is so long a source of real happiness as it is not allowed either to eclipse other loves or to be degraded into indifference. Brotherly love is so long happy as it is not allowed an undue influence on one hand, nor sunk into a mere formality on the other. Love of relations should not be carried so far as to be converted into a source of evil to themselves or brought in collision with justice to general humanity. Philanthropy, to be sober and happy, should be allowed neither to overflow the love of the Deity nor to exclude reasonable advantages to self. Too much dwelling on the joys of eternity makes a virtuous man unreasonably disgusted with the world and want of meditation on the same renders his life insupportable. Love of God, though the sublimest thing on earth, to be productive of happiness, should neither be allowed such an immense sweep as to entirely swallow up that of humanity, nor such degeneration as to sink into a mere formality. A man should not entirely forsake the world for the sake of religion nor sink deep into the worldly affairs in utter disregard of the same. Work and religion should be in harmony with each other. Man should not entirely shut himself in retirement nor altogether avoid seclusion. Neither over-fondness ef society nor utter apathy to it is recommended by reason. It cannot be denied however, that there are exceptional good characters with which apathy to or overfondness of, society is a characteristic mark and does remarkable good to society. A witty man by his over-fondness of society may minister to the amusement of numerous people and a philosopher of a retiring habit may confer substantial and remarkable good upon his species. An extraordinary store of

mental or moral wealth is sometimes to be seen in men who dedicate themselves to particular pursuits in exclusion of many and without satisfying all the legitimate claims of their nature. But this store is entrusted to such men for distribution among their species. Whole generations of men have been drinking from the inexhaustible fountain of devotional feeling of the great Chaitanya and from that of the knowledge of a Locke or Newton. But these great men did not satisfy all the parts of their nature. We should not always covet peace nor always run into tumult in which one should even voluntarily plunge himself for the sake of virtue. Men should not indulge thoughtfulness to such an extent as to encroach upon the bounderies of dutiful action, nor become on the other hand thoughtless. Thought or action to be happy should not be allowed an exclusive indulgence. Economy should be observed even in thinking. We should keep the mean between the over-exertion and non-exertion of our powers bodily and mental. Pleasures of sense to be beneficial should neither be altogether avoided nor exclusively pursued. Popular praise should neither be entirely despised nor in every action invariably sought. It should be courted inasmuch as it is consistent with virtue. When conscience and popular praise come in collison with each other, preference should decidedly be given to the former. Invariable indulgence or uniform severity to children is alike reprehensible. A wise mixture only of both is sanctioned by reason. A mild bearing to children should not be given up, without necessity. Love is a better guide than fear, but in the case of children and unlettered peasants the latter is often a more powerful governing principle than the former. Right man in the right place is the greatest blessing to humanity but unfortunately various causes such as favoritism, nepotism. race antipathy and the like frequently combine to frustrate the placing of right men in right positions. A Newton or Kant charged with the detection of criminals or the leading of armies would produce but sorry results and in like manner, a turbulent

soldier placed at the head of a university would be the decided cause of a sad failure. Oversensitiveness and insensibility to harsh words are both unwholesome. Authority in learning should neither be despised nor always obeyed with implicity. A reputed authority should never be slighted unless proved to be productive of harm. Exclusive dependence or independent thinking especially in the case of young people who are unable to take in the favorable and unfavorable sides of a question together with all its bearings on important matters is anything but safe. Neither invariable submission to authority nor exclusive independence or self thought should be encouraged as it is only a wise intermixture of both which is really beneficial. An individual sticking even to the right in a point, should, in order to be convincing and impressive, try to secure the wholesome support of all eminent and powerful available authorities. Citations from these have great weight with the common people who are themselves unable to understand the merits or demerits of a decision or to recognize its truth or untruth but are guided entirely by the implicit confidence which they repose in the former. Any array of authorities against a truth arrived at by an individual's own independent reasoning with full and prefect consciousness of the truth as a truth should be, of course, provided his intellectual powers are full blown, set at defiance. Especially, in matters of opinion, great weight should be invariably attached to respectable authorities, ancient or modern. Cultivation of the habit of independent thinking in young people should be encouraged but always with great care. Any disposition in such people to trifle respectable authorities without properly understanding them should be effectually checked in time. Extremes should be always avoided. Even in the physical universe attraction is tempered by repulsion and centripetal force by the centrifugal &c.,&c. History also affords us numerous illustrations of the fact that extremes are always tempered by extremes. As there has been stoicism on one hand, so on the other, there has been epicureanism. Materialism has

been opposed by idealism and dogmatism counteracted by scepticism. The laughing philosopher Democritus has his counterpart in the weeping sage Heraclitus, and optimism has been met by pessimism. A short time before the advent of Chaitanya, men in India were, generally speaking, plunged into worldly enjoyments, but he and many of his followers in a reactionary movement renounced even many innocent and legitimate pleasures. Polytheism has been opposed by atheism. Exclusive adherence to the dry contemplation of God by many *Munis*, has been balanced by the exclusive adoption of "Bhakti" or pure devotional feeling by Chaitanya and democracy has been opposed by aristocracy.

Persons destitute of any ruling passion should enjoy a harmonized cultivation of their mental powers. But those whose minds are characterized by a passionate and inordinate love of a noble or innocent pursuit, should by all means secure the greatest share of attention to the same, making all other necessary improvements subordinate to it. It should have a preponderant indulgence over any of the other individual faculties, nay, sometimes over all of them put together. Unless the ruling innocent passion of a man enjoys a greater and more abundant exercise than any of his faculties, he can never possibly be happy, nor can render society the amount of benefit which he is empowered to do. If a man possessing, for instance,a passion for philosophy, be doomed, by unappreciative friends or unfortunate circumstances, to a mode of occupation which admits of little opportunity for attending to his favorite pursuit, he will not only himself be unhappy but society itself will be deprived of the advantages which it would have otherwise received. Encouragement to excellence indicates an advanced state of society which in a back-ward stage seeks, on the contrary, to throw obstacles in the onward career of a shining individual. The country, where merit is properly appreciated and encouraged in consequence, is sure to rise. The secret of the glory of ancient India or modern England lies in

its respect to real merit and greatness, but foolish people do not understand their own interests and harass in consequence meritorious individuals,for it is a great truth that the well-being of a great man always involves the well-being of his country. He who respects or encourages great men does not thereby only make himself respectable,but participates also in the benefit which is conferred by them on the world. The discovery of truth is the object of noble minds but the satisfaction of vanity, the object of others. But to return. The most vigorous natural power will naturally seek the greatest exercise and will of itself acquire ascendency over all. Nature itself will direct a man of some considerable or extraordinary power as to the proper exertion of the same. The exercise of a power, if left to itself is always proportionate to its vigour.

But it should be borne in mind that the golden mean is not in all cases determined by the same standard. In some cases, the intensity of a feeling is reckoned as its excess which in some cases is constituted by the frequency or protraction of indulgence. Parental affection when so intense as to usurp the supreme place in the heart which is the legitimate possession of God is, on the ground of excess, reprehensible. On the contrary, deep thinking does not of itself constitute excess, it is only its protracted indulgence to the prejudice of duty that destroys here the golden mean. We do often, though temporarily, pay our greatest attention to a terrestrial object and yet cannot be set down as the abusers of that faculty, provided in our latent mental estimation the really most important things occupy the most important places. Such predominance of the passions as suppresses all thought during their prevalence in the mind individually, should never be allowed. Anarchy in a kingdom is not more dangerous than the sleep of reason during the rise, progress and the termination of the work of a passion at a time in an individual. Reason has perpetual work in this world and makes a man wise or unwise according to the nature of its selections and rejections ; in one word according to its

determinations. God has not furnished us with the passions and inclinations moulded already into their proper forms. He has left it to reason, in the theatre of the world, to regulate their action, to control them when they are irregular and to moderate them when excessive. All the works of God are of this character. The earth has not been furnishsd with such a specific property as will of itself cause its circumvolution round the sun, but has been determined in the same by a resultant force arising from the opposition of its own centrifugal and centripetal forces. The present temperate nature of earth which constitutes its habitability is owing not to any single force but to the opposition of the forces of attraction and repulsion. The inclination of man and his chief good do not always coincide,but are often repugnant to each other and consequently his action is often determined by the collision of reason with his inclination. Many of the productions of nature cannot be useful to man unless they have undergone the operations of art. A man does not come into the world with his mind previously stored with all the knowledge which will be necessary or possible here but he will have to effect its acquisition by exertion. Nature does not send him to the world invested with absolute freedom from diseases but prefers rather to give his constitution a sort of freedom that is to keep him open to them and again to provide for their remedies. God does not like to make men at once incapable of sin but prefers to allow their transgressions and again to award a proportionate punishment to the same. Children are not ushered into the world with a ready disposition to the right but must long undergo a discipline before their minds will be directed to the proper way. God did not form mankind originally with a ready-formed character of true civilization but on the contrary making them fierce and rough in the rude state, gradually refined them more and more into civilization and softness. It is not the course of nature to refrain at once from sending into the world those men who are to be prematurely cut off or swept away by pestilence,

famine or earthquake &c.,but rather by a protracted proceeding, to undergo the elaborate process of their construction on one hand and premature or accidental destruction on the other. The atmosphere we breathe in, has not been, at once, rendered proof against pollution but has been kept, as if furnished with something like freedom, open to corruption and exposed to the dangerous necessity of purification by storm and thunder. The motion of the planets and similar bodies is not direct but rotatory. Even the course of human life itself is circuitous. The brain is arranged in a winding manner. The thought of the ultimate dissolution of the animals has not induced the Deity to abstain from their original formation. The universe in fact is a busy scene of ceaseless work and battle, peace and true happiness being reserved on its other side and hence originated the contradictory and circuitous arrangements noticed above. Evil has been ordained in the present scene in order to avoid greater future evil but why has it an existence at all is a question which surpasses the human understanding. The double aspect of the universe here and hereafter is quite contradictory. Here the universe appears by turns pleasing and displeasing, but its aspect hereafter is always delightful. Beyond the scene of retributive justice everything is equally pleasant to all. To secure the final permanent joy, the prevalence of temporary troubles has been ordained. In our present state, liability to pain is the necessary condition of our susceptibility to pleasure,although the soul does ever desire "Oh when shall I get beyond the reach of pain!" The incessant worldly warfare is surely for the attainment of a proportionately great object which,in all probability,is the destruction of evil. Pain and pleasure are opposite but not antagonistic, for the former prepares the way for the latter. The existence of pain and pleasure led to the belief of the Egyptian Osiris and Typhon and the Christian God and Satan, but pain and pleasure are not enemies but the friends of each other and are co-operating for the attainment of the same object. The former scolds man and the latter compli-

ments him and both in one sense may be called his friends but the former apparently is his enemy. Apparent enmity even is really and reasonably too, unpalatable to man for he is a candidate for pure happiness. The comfort is that the state of mixed pleasure is passing and that of pure joy is permanent. Here, everything has a tendency to corruption and the purification of a corrupted thing necessitates action. After sleep we every day find our teeth, mouth and eyes, unclean. A key gets rusted. All our utensils become daily unclean. Our clothes become dirty and the floors of our houses dusted. The whitewash of our buildings fades and the thatches of our houses decay. The above statement holds true not only externally but internally also. The hold of memory on things gradually slackens and reason, by degrees, becomes obscure. Imagination runs riot and this may be illustrated on an extensive scale, by the history of nations. A child left to his own way becomes gradually corrupted. A man has a tendency to fall to the indulgence of evil thoughts. Religions become corrupted and the societies of men deteriorate. Purification engrosses indeed, a large share of human action. How many agencies are brought into operation by social and religious reformation ?

There exists only a great unity and its permanent condition is happiness,but the separability of the unity and its permanent attribute into a variety of entities and qualities is an amazing phenomenon. The great Entity has been separated into God and an immense variety of subordinate spirits. Its body, the whole extent of matter has been divided into the material universe proper and the bodies of various animate objects forming its population. According to the nebular theory, the earth itself is a separation from the sun. Happiness has been divided into pleasure and pain. Man's language, the conclusions of his reason, the condition of his body and mind and the state of his heart have been respectively separated into truth and falsehood, rightness and wrongness, disease and health, virtue and vice and sin and piety. The various modes

of happiness have also been subdivided. Peculiar feelings have been dissolved into, gratitude and revenge, hope and fear, pleasure and pain, joy and sorrow, and the like pairs. This separability produces a fear of its endless repetitions, but the fear is groundless. We will not have to return here after death has overtaken us. As the separation had a beginning, so it will have an end also and the reunion of spirits with God will surely preclude a second separation. Time is a channel between the two portions or seas of eternity. The great unity is entirely and purely happy during the anterior and posterior portions of eternity but during intervening time it is several and mixedly happy. With regard to knowledge, power and happiness, the chain of beings resembles the moon during the dark and light fortnights. From matter to God the scale is ascending but descending from the latter to the former. The light of knowledge, power and happiness is full in God, entirely disappears in matter and is progressive or retrogressive in the intervening beings according to different points of view.

The inexpressible permanent condition of the eternal atoms has been temporarily divided into a state of growth and decay of the worlds composing the universe. It is reasonable to think that the orbs in space have for a period a tendency to increase and a proneness to decay, for their sudden destruction is unreasonable. In these worlds the principle of growth is at work for one period and that of decay for another. The bodies of their inhabitants likewise are at different periods liable to the operation of those principles. Take for instance, the body of man. For about 40 years the human body is in a state of growth and during the latter period of life it is in a state of gradual decay. So here an indifferent condition is divided into the states of increase and decrease. An indescribable condition of the mind has been reduced into the states of waking and sleeping; for animate beings are sometimes awake and sometimes asleep. A peculiar state has been separated into the light of day and the darkness of night. An indifferent lunar aspect has been

divided into the periods of growing and decaying light. The rise of the sun and moon in due east suffers very little for their periodic progress towards the north and south. The progress towards the north is neutralized by that towards the south. So the summer solstice and winter solstice are the boundaries of the solar course in opposite directions. The increase of day from the vernal equinox is neutralized by its decrease from the autumnal equinox. The rise of sunlight from morning to noon is opposed by its gradual fall from noon to evening. An indifferent state has been separated in the animals into the states of evacuation and replenishment ; such as easing and eating, urining and drinking, hunger and food, and thirst and water. An original indifference has been split into a number of wants and supplies. Our wants in the shapes of hunger, thirst, sexual appetite, doubt and various desires are satisfied. So an indifference is divided into wants and supplies. A peculiar condition has been separated into the conditions of labor and rest. In short a grand, permanent and inexpressible original condition of the Great Reality has been temporarily divided and subdivided into a great variety of opposite conditions. Nothing has been added to itself or brought from nothing by the original Existence. The repetitions of various phenomena had led many ancient philosophers to believe that the creation and destruction of the world will be indefinitely repeated and souls will have transmigrations. But as the construction of the world involves a commencement, so ultimately there must be a termination. Beginning presupposes termination. Substance is eternal, but its manifestations are temporary. The soul is always present, but all its thoughts appear and disappear. The abiding attribute of the great eternal Substance is eternal joy quite different from earthly joy which is inseparable from earthly sorrow. In this world there is sometimes joy, sometimes sorrow and sometimes indifference, that is, the mixture of joy and sorrow, but in the next, there is eternal happiness.

Action is the great end of nature and she no more abhors

a vacuum in space than non-exertion or vacuum in time. Man has not been sent into the world for enjoyment, but for action which is either mental or corporeal and ministers, when regulated by right reason, to the real and possible extent of his happiness. This world is like a river and the human mind a vessel on it. The various passions are the torrents which try to lead it astray in their own directions. Morality is the proper track on which it has been ordered by God to steer. Right reason is its rudder and keeps it with difficulty, amidst conflicting torrents, on the right path. But alas! how carelessly is the rudder used and often not at all! Many men call the man wise whose actions are regulated, for securing self-interest in the world however opposed to morality, by a consideration of a near future and a reflection on the past. But how much wiser is he whose actions are determined by the consideration of a remote futurity commencing upon the other side of the grave! The latter course is dictated by a real wisdom and the former by a counterfeit and a fictitious one. It is, perhaps, a want of certainty in the existence of a futurity on the other side of life which, with many, has caused its thought to be frequently avoided. But such scepticism is utterly at variance with right reason. The proper consequences of many of our actions do not occur in this life; so they must be reserved for eternity. As the rotundity of the earth suggested to Columbus the existence of a new world, so the incomplete and anomalous story of the world points to a hereafter. The storms of the passions gather a cloud upon the firmament of the human mind and consequently often prevent the sun of reason from properly shining and discovering to the soul in their proper light the realities that lie around. The denial of the existence of a hereafter by some calm and collected men is also based on improper grounds. It is as absurd for a man to deny the existence of other days than the present one as to deny an other life than the present. The book of life is but a small volume of a great work without the second or larger volume of which the story is incomplete

and it must have a satisfactory conclusion. Humanity has a double progress, one forward in time and the other upward in eternity. The species runs forward and individuals upward. As some wild animals have been tamed by men and actually made subservient to their benefit, so do wise men domesticate the passions, which are like wild animals, to utility which is cordially sanctioned by conscience.

Eternity, beyond the retributive scene, is the seat of equality but here mankind are divided as superiors, equals and inferiors. The surface of humanity like that of its mansion exhibits progression, succession, opposition, graduality, variety and similarity. As in the external world a progressive elevation intervenes between the depth of the sea and the height of the mountain, between the small grass and the gigantic oak and between the diminutive ant and the stupendous elephant &c.,so there is a graduated series of ranks intermediate between the peasant and the prince, the prime minister and the sweeper or between the philosopher and the ignoramus and so on. Society cannot be happy unless superiors, equals and inferiors do properly and justly behave with each other. The misfortunes of mankind arise greatly from a want of placing the right man in the right place. How many geniuses go down unwept and unnoticed to the grave who might have showered innumerable blessings on their species had they been rightly appreciated, properly fostered and placed by discerning men in the right place ! 'Ignorance, a narrow-minded race antipathy, envy and prejudice form a formidable array in many cases against the operation of the principle of right man in the right place.' The policy of men is often suicidal. Envy does not unfrequently try to put down a man whose success is destined to increase its own happiness as involved in that of humanity. The importance of the principle of right man in the right place cannot be over-rated. A bad officer placed in a good post, a bad wife or husband united with a good consort, a naturally good child placed in bad society, meritorious men neglected by envious or

5

undiscerning influential individuals, a bad man placed in charge of abundant wealth, and the like are all violations of the principle of right man in the right place and a fertile source of human misery. That man is really wise whose principle of making appointments is that of placing the right man in the right place. Unfortunately for mankind favoritism has more play in the world than justice. A general Washington is but an exception to the general rule.

Stratification of the earth and perhaps of the other planets is a progressive operation. Probably the universe like man has a period of growth as well as that of decay and the destruction of the world will not be an abrupt work. The knowledge, morals, and the material prosperity of mankind are also in a state of progression.

Succession is a grand feature in nature and is something like a new creation. The very identical things or beings that were made at first do not endure for ever. God likes, as it were out of fondness for creative work, to renovate his creation perpetually. He indulges in the perpetual exercise of His three-fold power of creation, preservation and destruction in individuals as in the species it can only be once done and delights to display in every occurence even their imitations. Rise, progress and fall are the characteristics of every phenomenon. Man's awaking in the morning resembles his original awaking from the dust. A day is an epitome of the whole life of man individually as well as collectively. Awaking is the birth, continuation in that state, the life, and sleeping, the death of man individually and these resemble with regard to the species, creation, continuation and destruction. A day is also an epitome of the whole life of a man for the other remaining days of his life present nothing but the repetition of the same appetites and similar feelings, desires and thoughts as were brought into play on the former. Renovation pervades the whole of nature external as well as internal. The sun in the day and the stars in the night have a daily renewed rise. Trees,

animals and the seasons enjoy a periodical succession. So uniform is nature in her plans that even the flowers of an individual flower-plant exhibit innumerable successions in their seasons by showing daily a new succession. Even the parts of an individual man that are frequently artificially removed such as nails and hairs give frequent rise to the phenomenon of succession which involves in itself as a matter of course, rise, progress and destruction. In certain diseases also such as cold and diarrhœa succession is conspicuous in the repeated discharge and supply of diseased matter. The attributes of the earth, birth, continuance and destruction are inherited by all of her various children that in their turn bequeath the same to their descendants. The human mind also undergoes a daily renewal. Thoughts, feelings and sensations &c., reproduce themselves in a man's mind innumerable times in the whole course of his life. Some actions of man are common to all the days of his life though some others are peculiar to particular days. As the perpetual renewal of the seeds of vegetables and animals precludes the possibility of their destruction by the removal of one, so it is the perpetual renovation of our powers which makes them incapable of satisfaction once for all. A vessel may be filled up but a power or susceptibility does not admit of fulness. A desire has a thousand births and a thousand temporary satisfactions. Its resurrections are countless. The constant evacuation and filling in of our stomachs, kidneys and lungs make the processes of eating, drinking and breathing susceptible of indefinite repetition. Processes like these are governed by the law that finer the objects concerned, the quicker the repetition. Thoughts are the finest objects with man capable of succession and their repetition is the quickest. But it is a peculiarity with our corporeal actions that they invariably send out to nature offensive matters of the body and take in from her as a rule wholesome and grateful or merely beneficial substance. The case is otherwise with regard to the mind. The mind in general, carefully conceals those thoughts

which it considers as mean and ugly and eagerly gives publicity to those which are calculated generally to be glorious or pleasing. It will not be out of place to mention here a striking circumstance connected with man and the external universe. The location of the organs of the human body has a wonderful correspondence with that of the objects of the universe with which they are concerned. The special organ of thinking is the uppermost in the human body and God (the thinking Principle in the universe) is believed by all theists to have a special manifestation in heaven. Next to the organ of thinking comes the organ of vision. It has to deal with light, and the luminiferous bodies together with the sun with which it is specially concerned are placed the highest in the world. The situations of the organs of hearing and breathing come immediately after the organ of vision and that of their medium (the air) comes next in the universe. Water and earth overlap each other and are placed lowest in the universe as their common organ (the mouth) are placed the lovest in the scale in the human body. The principle holds good even with regard to the internal and excretory organs. The lungs being highest and the heart and the stomach coming in succession and the excretory organs of water and solid food both internally and externally, namely the kidneys and the intestines and the urinary and the ordure-discharging organs are placed in the frame one after another. There is another resemblance between the human body and the outer universe. The bones, hairs, the heart and the organs of circulation of the blood in the human frame resemble respectively, mountains, grass and plants, the ocean and the rivers in the universal one. The resemblance goes still further. The human body is enlivened by a spirit called the human soul and the universe is believed by some profound thinkers to be analogically, reasonably and in my opinion really, enlivened by a spirit, the great God. As the bodies of all animals are the several modifications of the materials of the external world, so all spirits are the temporary modifications o

the great spirit immanent in the universe. God is to the outer universe as the human soul is to the human body. Impure substances sent out of animal bodies (as animal ordure) are assimilated by the earth or rather the eternal world after purification. Similarly human souls after necessary expurgation hereafter will be assimilated with the Great Soul. As the circular line in the ruffled waters of a tank widens more and more, so the human soul after gradual development during infinite duration will be finally merged in the Deity. The good and wicked, however, will be adequately rewarded and punished respectively here or hereafter. The idea of Newton that the universe is the sensorium of godhead is impressive but more impressive is the idea that God is the soul of the universe. Those who attempt to ground the existence of God on the basis of reason do greater service to humanity than those who remain satisfied by merely founding it on the vague ground of belief. Lines of argument from various points of view all leading to the central conclusion of the existence of the Deity stamp the fact on the human mind immeasurably more deeply than mere belief. He who simply tells that "believe in the existence of the Deity" does surely far less service to mankind than he who brings a multiplicity of various sorts of argument to bear upon their reason. Some philosophers have greatly underrated the force of design on the establishment of the existence of the Deity. Systematic marks of design everywhere in nature preclude the possibility of considering them as the accidental works of chance, on the contrary, the inseparability of the idea of uniform design with a designer is a conclusive evidence of the existence of the Deity. Comte and Mill have altogether ignored a set of facts in the human mind which perform a considerable portion of work in the economy of the human mind—I mean beliefs. Do as you can to prevent it, still the busy beliefs will assert their claim to development one way or the other. It is impossible for them to maintain a lifelong suspense. Their tendency is to positivity one way or the other. They will

either deny a thing or admit it, though they may be inconsistent at different periods. So their tendency to the safer side (for to one direction they must go) ought to be sought to be promoted by philosophers. They ought not to be banished from the province of philosophy. A profound thinker as Mill was, he was deficient in the emotional part of our nature. In Comte both the parts, viz., the intellectual and the emotional were highly developed, but in him the latter to some extent took a decidedly wrong direction. Without any reference to any particular mode of faith a philosopher of the right cast of mind would undoubtedly shrink from the sacrilegious substitution of frail humanity for a Being whom "the heavens of heavens cannot contain." Such substitution is absurd in a double point of view, namely the emotional as well as the rational. Comte was as far from denying as from affirming the existence of the Deity and yet he called humanity the "new supreme being," which of course implied the entire denial of another, for there cannot be two supreme beings. But a very beautiful thing underlies the egregious absurdity of his so-called religion—I mean his doctrine of the service of humanity. Nothing can be a more acceptable worship of the Deity than the service of humanity. Surely the practical worship of God consists in the proper service of humanity and his speculative worship consists in the meditation of his attributes which in their turn give rise to the devotional feelings of reverence and love together with other feelings of different natures. Reverence and love for the Deity leading again to a set of devotional acts, music &c., for the celebration of his glory. Comte's so-called religion suggests another very beautiful idea, I mean the annual commemoration of the great benefactors of mankind. Such practice exists among the Hindoos, especially the followers of Chaitanya, but unfortunately it is of the character of worship. Divested of the character of worship and taken as purely human, the Hindoo system of image-making may be retained in order to give a highly impressive character to the scenes of commemoration. This sort of image-

making will be highly encouraging to sculptors and painters, without involving superstition which is really injurious. The most objectionable and unreasonable feature of many religions is the non-recognition of the great importance of morality. An immoral man, how intense soever his devotional feelings are, will never escape unpunished. The whole course of nature does not warrant the hope of entire forgiveness to moral transgressors. If there are any proper objects of forgiveness, they are infants, but they too are subjected to the consequences of the violation of natural laws though they are not voluntary agents in the affair. After this, who can reasonably hope to obtain an entire pardon for his wrongs at the hands of the sternly just Judge? The penitent sinner will meet with consideration, but even this through justice. Divine justice and divine mercy are by no means contradictory. The blessings in the shape of manifold innocent joys which are daily poured on mankind irrespective of their actions whether right or wrong indicate his mercy and the sternness of his justice is exemplified in the case of infants. The mischief done to mankind by the sacrifice of moral merit at the altars of the devotional principles, instead of their harmonization, is appalling. It is mentioned in the Hindoo scriptures that a man named Ajamil was absolved from all sins (with which his life abounded) in consequence of the unintentional but mechanical repetition of the name of God. Emerson has justly complained of the divorce of morality from religion. The recognition of the importance of morality in religion will found it on a solid basis. Many men are not aware of the gigantic evil produced by the abnormal association of falsehood with devotional feelings. Even at this day men are found to advocate idolatry because it offers a facility to the cultivation of the devotional feelings though at the expense of truth itself. Idolatry simultaneously stores the human mind with devotional feelings and a tissue of falsehoods. It is the height of wisdom to eliminate false notions without doing the least mischief to the cultivation of the devotional feelings, in

short, to combine truth with religious feelings. The true welfare of mankind consists in giving truth its proper ascendency in everything. The service of the man to men who first advocated the cause of truth at the expense of all sorts of falsehoods cannot be overrated. The harmony of religion, truth and morality is truly sublime.

It is, in short, the moderate use of our powers which lends them vigor and is conducive to our happiness. The dominion of right reason should be firmly established in the mind, or else it would be surely distracted by the various passions and prejudices. Imperfect as man is, his trivial faults should be entirely overlooked. It is only against the creeping in of a moral evil that all his opposing powers should be obstinately concentrated. The authority of right reason must exact from man an unquestioning and undeviating submission to its sagacious criticisms on the covert works of the mind before they are published in the world. The criticisms of reason on the works of the mind precede their publication, whereas those on books &c., succeed it. All men are surely guided by the dictates of reason, and it is only its perverted use which brings on moral evil. Our supreme affection must be placed on the Supreme Being before we can be really happy. In this world of tribulation and sorrow, the man is truly miserable whose heart does not enjoy the sure prospect of consolation and contentment in eternity. Nothing can be more irrational than to suppose that the stream of the Ganges will ultimately evaporate away and not enter into the ocean or that the currents of the finite intelligences will not finally fall into a boundless, mightier and an infinitely profounder Intelligence. Happy is the man whose supreme guide is the voice of God, in whose mind, right reason is always awake and who accepts or rejects human praise as it agrees or disagrees with the verdict of conscience. The chief aim of his life is not pleasure but duty, which is, in fact, taking eternity and time into the account the true cause of our real and substantial happiness. He tries his

utmost however, to keep up a perpetual cheerfulness in his mind and considers himself a being always under the protection of Heaven.

CHAPTER IV.

OPPOSIITON.

It has been mentioned that the world is characterized by succession, opposition, progression, graduality, variety and similarity. The examples illustrating renovation apply equally to succession, so we have to speak on the subject of opposition here. The world abounds in oppositions and our life is a long-continued state of warfare. The light opposes darkness and fire and water are mutual opponents. Vegetables and the animals that eat them and the animals that are eaten by other animals are antagonistic to each other. Among some inferior animals the very sight of one male to another provokes hostility and this is the case also with the females. This natural enmity among the animals is kept down or softened by habitual congregation and in particular cases by common excitements. Two cats excited by hunger suspend their natural enmity for a time and eat together in peace. Some animals are specially inimical to each other, as the dog and the jackal, the serpent and the frog or ichneumon, the mouse and the cat, the hawk and the pigeon, and the like. The worlds are maintained in their relative positions, and their individual habitability kept up, by the antagonistic principles of heat and attraction. Even in the bodies of animals, venous and arterial blood, inhaled and exhaled air, in-taken and out-given water and solid things and flesh and bone are opposite. Animals covered by flesh as man &c., are contrasted by those covered by bone as snails &c. Animals are further opposed to each other as cold-blooded and warm-blooded, vertebrata and invertebrata &c. Opposition is not confined to the external world but prevails in the internal also.

Some of the passions and feelings &c., according to circumstances are eclipsed or opposed by others and hence it is that men, who are but the incarnations of the trinity namely cognitions, feelings and conations, are, under particular circumstances, inimical to each other.

The truth that man has been placed here in very trying circumstances, is a great one. There is a tendency in the human mind to jump from an insufficient collection of facts to a general conclusion, but this tendency is unfavorable to the discovery of truth and requires the utmost exertion of the mind to be restrained. Surely the philosophical service of Bacon to Mankind can never be overrated. The dangerous tendency to dogmatical assertion so conspicuous among the bulk of humanity in questions which were never made subjects of their thought or on which very little attention was previously bestowed, can never be repressed without the most strenuous effort of the mind which very few people are disposed to make. Men are more prone to say something than to possess the truth. They are found to adhere to the maintenance of opinions with a tenacity almost exactly proportionate to the littleness of attention bestowed on their formation. Men accustomed to authority are often found to deliver authoritative judgments in matters the conditions of which they can very little understand or have received very little attention from them, as if their justification extends even over the regions of the mind. These tendencies are dangerous and yet they are natural and very few are the individuals who can resist them by their own force. Such tendencies take their rise from vanity. Friendship naturally inclines men to conceal or overlook the faults of their friends and it requires great strength of mind to perform the proper duties of true friendship which partly consist in the decent exposure of faults with a view to removal. This is the case with friendship, affections for relations and national love. Men are fond to advocate the cause of their countrymen in a manner highly detrimental to the individual moral, re-

ligious, political and worldly intersts of the latter as well as of themselves and their country. 'True welfare of men depends on undeviating justice in a moral, religious, political or social point of view. Reason has to maintain here an incessant warfare with cognitions, feelings and the conations and fails, through weakness in the majority of men, to cope with the strength of various temptations, which only a few men of vigorous reason resist with success. The former lack, in many cases, even the disposition to such resistance and reap, of course in due time, the bitter fruit of their folly. As the opposite centripetal and centrifugal forces of a plant combine to produce its circular motion in its orbit, so the human mind is propelled in the line of its own movement by the double, but antagonistic selfish and sympathetic feelings. The sympathetic feelings greatly contribute to the happiness of men, but the hostile selfish feelings influence the mind in so strong a manner that it often becomes a matter of great difficulty rightly to determine between the conflicting importunities of the selfish feelings and the noble, but comparatively weak impulse of the sympathetic, reason being at the times concerned aware of its nobility. Comte has very profoundly remarked that the intensity of a feeling is proportionate to its grossness and the finer or nobler the feeling the less intense it is. Temptations appear in so fascinating a garb before the human mind that we feel naturally disposed to exclaim with the poet "oh why was ruin so attractive made." Oh, how lamentable and imperious the inscrutable necessity which obliged the Best and Noblest of beings to subject his dear children, though temporarily, to severe trials and piercing sufferings and to intermix, in the cup of their joys, the disgusting and bitter drops of pain and woe! Great care is required in childhood to lay the proper foundations of knowledge, character and future health, but unfortunately childhood is the very period when thoughtlessness rises to its height. But as children cannot be guided by their own undeveloped reason, Providence has kindly entrusted the reason of

others (the parents of the children) with the government of the former for a period. But unhappily many parents and guardians are not equal to the charge and it requires some effort to enlist the aid of other people who are not bound with any ties of relationship to the children in giving a proper direction to their education. But though the matter requires much exertion, the disease has not been left without a remedy. Men of weak minds are so far carried away by their enmity to particular individuals that they will unscrupulously reject the sound precepts of the latter only because they happen to proceed from their mouths. Sometimes strong-minded men, when excited, will sweepingly condemn individuals whose characters are compounded of virtue and vice,but the redeeming feature of the picture is that they will candidly acknowledge the good qualities of the latter in their cool hours. The association of intellectual excellence and moral depravity is extremely disgusting but still, for the sake of truth and justice, the better portion ought to be eliminated from the worse and held up to mankind for their edification, as goodness is edifying whenever and wherever it is found. A strong dislike for the whole man in whom moral degradation associates with intellectual excellence, may be safely and even beneficially expressed. Vice, however, should be unmercifully exposed and hated. The fact that pride blinds men to their own interests, needs not be enlarged upon, as it is often and extensively exemplified. A rising genius is apt to be assailed by blind and narrow-minded envy which in this manner throws thorns in its own way by its own hand inasmuch as being a component part of humanity he himself might participate in the blessings which a real genius is sure to shower upon mankind. The first feeling of one great man to another who detects his error or seems to do so is apt to be more friendly to his own reputation than to truth though the love of the latter really adds to his reputation and promotes the interest of humanity. Extraordinary noble qualities are destined to benefit ordinary humanity. The great Jesus Christ,

superabundant fund of devotional feelings and truth has left such a grand moral ideal for the imitation of mankind and such a noble source of inspiration in his precepts that their salutary influence will continue to ennoble men in all ages. Miracles have in vain been ascribed to him for the display of his grandeur, the grandly sublime nature which led him to implore the forgiveness of God for his bitterest enemy while actually suffering the most excruciating agony, invests his nature with such an effulgent and almost superhuman glory as can never be displayed by all the alleged miracles put together. The extraordinary and august Chaitanya who manifested an intenser devotional feeling and love of God, but decidedly a smaller share of truth has left an inexhaustible source of inspiration in the outpourings of his noble feelings which will always continue to electrify all men who are susceptible of devotional feelings. The influence of such men is not confined to their own ages but extends to all generations. The extraordinary store of knowledge of a Bacon or Ram Mohon Roy will always feed the minds,elevate the characters, and increase the happiness of other men. One great man can discover truths which are not known to all other men. The secret of the prosperity of a country lies in its respect for all sorts of greatness and this fact is well illustrated by the example of England where merit is sure to be encouraged and respected. In this respect the case of ancient India is to a great extent similar to that of modern England and the truth enunciated is well illustrated in both cases. Imaginary things have greater charms for the human mind than realities. But it is on the latter that the real interests of man depend. Devotion to truth is the chief cause of human improvement and the attachment to falsehoods that of human degradation. The man can never enough be admired who first turned the human mind from the pursuit of imaginary things to truth. The debt of his fellow-creatures to such a man can never be discharged. Europe is steadily advancing in the path of improvement on account of its love of truth but the sad de-

gradation of India from which it is slowly recovering through the help of England and western civilization is chiefly due to a dangerous attachment to imaginary things. The devoted love of truth of the ancient Hindoo gave place to a similar love for false things and the depth of India's fall from the commanding height of its ancient greatness is best exhibited by the humiliating condition of the intellect of the modern Hindoo who mistakes for real facts what his ancient ancestors meant as merely metaphorical expressions. The sad nature of the degradation appears also in a moral point of view. Profound Sanscrit scholars have been observed to sell their conscience for the sake of worldly advantages which a brother Pandit of antiquity would have spurned, in a similar case, with the greatest indignation. Man yields far more easily to the pressure of his lower nature than to that of the higher. Babu Keshub Chander Sen has truly remarked that the development of the higher portion of our nature is proportionate to the mortification of the lower, and I would add that the amount of real happiness is, in its turn, proportionate to the development of our higher nature. The control of the thoughtful and experienced over the thoughtless and inexperienced is unpalatable to the latter but it is indespensably necessary to their welfare. Defiance of law and rule indicates greatness to the minds of the ignorant but its meanness can only be detected by a trained mind. Children have the greatest need of knowledge, but they are the least disposed to the attentive mood absolutely necessary for its acquisition. Immoral men stand in the need of moral instruction more than any other, and they are the very persons who are the least inclined to hear it. A man already possessed of knowledge seeks for more and it is only a moral man who finds delight in moral instruction. Examples may be multiplied of the clashing of our interests with our wills but the cases already noticed are quite sufficient to our purpose. It ought to be mentioned here that the remedy for these evils which have evidently though improperly led to the belief of original sin

is to be sought in the habitual ascendency of right reason over the other parts of our nature.

Even the mental faculties do not escape the principle of opposition. The presentative and reproductive faculties or perception and memory, the representative and discursive faculties or imagination and reason, the conservative and regulative faculties or retention and intuition are severally antithetical to each other. Perception brings ideas to the mind but memory takes them out. Imagination deals in fictions but the province of reason is truth. Retention conserves acquired ideas but intuition gives them out from the recesses of the mind while it is reviewing an assemblage of its acquired ideas. Cognitions are characterized by only two antagonistic views, namely rightness and wrongness and truth and falsehood. The feelings furnish a great many examples of opposition as pleasure and pain, love and hatred, hope and fear, gratitude and revenge, self-applause and self-reproach, joy and sorrow, respect and contempt, pity and anger, wonder and scorn, pride and humility, vexation and satisfaction, approbation and condemnation, jealousy and liberality, anxiety and ease, confidence and diffidence. Wonder and scorn, surprise and expectation, attachment and loathing, kindness and hard heartedness, courage and timidity, shame and self-esteem, elation and dejection, modesty and vanity, delight and anguish, sympathy and antipathy, hope and despair, gratitude and ingratitude, admiration and contempt, repentance and self gratulation, patience and impatience, hope and disappointment, cheerfulness and moroseness, shame and impudence, and awe and defiance. Desires can only be seen in the contrary views of seeking and avoiding a thing. Threat walks on the heels of entreaty and extremity of fear is followed by desperate courage.

The desire of gain often drowns the sense of the dignity of a man's own character, and this is best illustrated by the behaviour of many of the servants of all descriptions to their

superiors. The sayings of the servants are in many instances accomodated to the taste or liking of the superior and are not less concerned with anything else than truth. They surrender even their judgments to that of their chief and counterfeit in all cases to arrive exactly at the same conclusions which happen to be drawn by their master. They never contradict his statements however unreasonable even when they can do so without incurring the disgusting and foolish fault of insubordination. The principle of retaliation itself which is so active in man is suppressed in them by the hope of obtaining his favor. They bear indignities inflicted on them with patience. It may not be out of place here to mention that improper mutual behaviour of servants and masters is demoralizing and disparaging to both. Proper behaviour among masters and servants as well as superiors, inferiors and equals is the very vital part of a sound society. But it is the height of absurdity to make distinctions of rank in places of worship where there should invariably be a perfect feeling of equality in all. All men are equal in the sight of God, and it is salutary to a human society to forget periodically the distinctions of rank which altogether uncounteracted may probably breed in weakminded persons of the upper classes, ridiculous and irrational notions of self-importance. The desire of gain is often seen to eclipse the moral principle itself ; in many instances it suppresses the feelings of pity and mercy and the natural tendency of man to speak the truth. It often stifles the natural feeling of shame and repentance and counterfeits anger when it seems, in its opinion, to be beneficial. Self-reproach is naturally occasioned by the remembrance of wrong actions, but the unrestrained desire of gain often does promptly find out arguments to silence the voice of the monitor. Although the feeling of jealously in love is strong in man, still in some individuals it is drowned, like a low voice by a louder one,by the stronger love of lucre which converts themselves even into the procurers of their own wives. The desire of gain does, in many cases, swallow up

the sense of honor and causes one to encounter hardships with willingness. But it also conquers the natural tendency of man to idleness, makes him moral and impels him to seek after learning to encounter the troubles of which he would have, perhaps otherwise, been positively unwilling. Exertions for subsistence are not equally easy everywhere. They stamp different national minds with different peculiarities according to the difference of localities. The Hindus as a nation are characterized by their love of ease and rest as they have been placed in a land naturally remarkable for its fertility whereas, the comparative sterility of their country has inspired the English with a remarkable love of activity. The physical weakness of the Hindu and strength of the English are at once the final cause and consequenee of the fertility and unfertility of their respective habitations. Keeping in view the fertility of India nature has made the Hindu weak and the thought of England's sterility caused to make its inhabitant strong. It may be said in a similar manner that habitual exertion in a sterile land has made the English strong and habitual indolence in a fertile country has made the Hindu weak. But the meeting of western and eastern civilization in the present age has inaugurated a very interesting and remarkable epoch unparalleled in the whole history of the world. The east and west are busily engaged in inoculating the minds of each other with their respective peculiarities, intellectual and moral. The minds of both have been for some time undergoing a mighty revolution. The intellectual, moral, political, social and religious currents of the ancient and modern times and of the ancient and modern nations are fast forming into a majestic river which will continue to roll on with grandeur for innumerable generations and countless ages. Greatest care is at present necessary to remove the evils and secure the advantages of ages and countries. Peculiar institutions of particular countries should, however, be never destroyed without considering their results with all their possible bearings with the greatest caution and care.

As a large body placed immediately before the eye conceals a smaller one closely following so does lust, when excited, cover the feeling of fear or shame. It eclipses during its dominion even the love of earnestly acquired money and makes its subject insensible to hardship. A man oppressed with the weightier urgent call of nature does not go out more regardless of danger than one under the influence of lust. It drowns, when unrestrained all the feelings of morality. It suppresses during its ascendancy the sense of honor as does the dark cloud cover the bright and glorious face of the sun. But there is a vast difference between love and lust,the former of which is heavenly and the latter of earthly origin. Lust is selfish whereas true love suppresses selfishness. It seeks the good of its object unmindful of difficulties and danger and does not hesitate to sacrifice its own convenience to that of the latter. But lust is capable even of such a diabolical act as rape. Love is not necessarily associated with lust which does not, in particular cases, hesitate to secure its own interest at the ruin of its object. Love suppresses selfish thoughts as the sun hides the stars. Love ennobles the mind but lust debases it. In the cup of the liquor of love combined with lust the former forms the refined portion but the latter, the dregs. True love is always accompanied by virtue but lust may often run into vice. The great Chaitanya has truly and perhaps for the first time, compared love with light and lust with darkness. His hatred of lust was as intense as that of Comte, but he did not deny its acceptibility to the world when sanctioned by virtue. Pride overcomes, under different circumstances, the desire of gain and that of adopting a measure of safety. It often conquers the desire of ease. Dr. Johnson, in the days of his poverty, had now and then offerings of dress made by unknown hands but he spurned them away with disdain. Rousseau scorned to accept royal bounty even at the hands of a great officer. It has been said of Ravana, that being reduced to extremities by Rama, he entertained awhile the idea of restoring his wife, Seeta, but

pride prevented him from adopting the measure. Durjodhan preferred the destruction of his life to the humility of submission to the Pandavas. Envy disturbs the tranquil enjoyment of excellence of a man when it is displayed by another and leads to an affectation of blindness to the beauties of a noble and great performance or obscures the judgment of its subject. It is the most unreasonable thing in the world but still it is frequently carried to a ridiculous extravagance. Generally speaking, the mind of man, like the proneness of a metallic utensil to rust, has a natural tendency to evil and can only be kept tolerably clear by the constant percussion of reason.

But the oppositions of the internal principles in man are most conspicuous in matter of morality and religion and there they are often truly conducive to real happiness. It is a paradox that self-mortification leads to happiness and self-indulgence to misery. Happiness does not follow the man who courts her too much, but him who seems to neglect her. For the sake of religion Chaitanya renounced the pleasures of sense and forsook his charming, pure and accomplished wife Vishnupriá. Socrates, for the sake of duty, patiently bore the oppressions of his ugly and violent consort. For the sake of virtue, Ráma subjected himself to the miseries, inconvenience and the dangers of a forest-life and a similar cause operated the disobedience of the pious Prahlad to the commands of the impious Hiranyacasipu his father. Religion commands obedience to father but in the present case the disobedience noticed rises even to a merit only in consequence of the preferability of the commands of the divine Father to those of the earthly, when they happen to come in collision. The incomparable Sita, actuated by a sense of duty to her husband, preferred to share the privations of Rama in exile to the enjoyments and comforts of the palace. As the sense of duty is the guiding principle of the cream of humanity, natural temptation to forbidden joys improper partiality, the concealment of the truth for the sake

of self-interest and the unjust manifestation of the angry feelings, invariably find a very formidable opponent in the very threshold of the disciplined minds of such men. Martyrs, for the sake of religion, have conquered the almost unconquerable love of life and braved the most excruciating tortures which cruel persecution could ever possibly devise to lead its victim to death. What a great benefactor of mankind is Locke the author of the letters on toleration. Toleration has done what persecution could never have effected. Moslem persecution has entirely failed to diminish the influence of the caste-system in India, but Christians with their education and toleration have entirely changed the attitude of the Hindu mind in the better classes, with regard to caste. They no longer believe in its Divine-origin. Millions of men put together by force are nothing even to the voluntary unity of a thousand caused on rational principles, by the agreement of faith on conviction or the community of enlightened feelings in other matters. The attribution of caste to Divine origin had, however, a meaning in the minds of philosophers and is not in all cases a policy or an imposture. A man with a ruling passion for spiritual matters may be called a natural Brahman, one with a natural love for martial glory, a natural Khatriya, a person attached to mercantile and agricultural pursuits, a Baisva and one naturally servile, a Sudra. But such a division into castes is incompatible with the hereditary principle. Although the Christian toleration and education have not made the educated Hindus Christains in name still the spirit of Christianity has in reality infused itself in their minds. It is only a paradox that a professional Christian may be a heathen and a professional heathen, a real Christian. Besides in the essential points of religion, the teachings of Christ and those of the enlightened Hindu sages and the great religious teachers of other nationalities are not contradictory, but really coincident. Certain features discarded, mankind may be said, in one sense, to be the believers of the same religion. Love God, love man and love virtue are the

commandments of all religions. Belief in the existence of God, of a hereafter of reward and punishment and in the immortality of the soul are, generally speaking, the common property of all creeds. The natures of the great religious teachers furnish a fertile source of religious difference. With some, they are incarnations and with others merely great men. Some again hold a particular individual to be the incarnation of the Deity or His particular missionary possessed of supernatural powers. But in the essential matters all mankind are at one. Unfortunately for mankind, more noise is made about the forms of religion than its real object. Religion ought to be the safeguard and supporter of morality but in many cases, its attitude is hostile to the latter. Orthodox Hindus, to the sad detriment of their spiritual interests, indulge the hope of salvation by the performance after death of some religious ceremonies at Gaya by their descendants however sinful lives they may happen to lead. Here religion is diametrically opposed to morality. But for this hope, they would have shuddered at the very thought of criminal actions which a delusive and dangerous hope has taught them to regard with a state of mind bordering on indifference. Their good sense however prevents them from taking all the dangerous advantages held forth by a perverse and highly mischievous teaching of religion. Oh how profound would be the ruin of such men if they carried out the pernicious hope strictly to its legitimate issue. The fact is that the really great Hindu religious teachers have discountenanced such an absurd hope and strictly maintained the truth that every man will be rewarded or punished only according to his own deeds. Many christians do more of a belief in Christ than of moral acts the only proper steps of the ladder leading to salvation. The Mahomedans lose sight of the moral beauties of a man's character, if he happen to belong to a different religious denomination. God who acts by general laws never confines Himself to such narrow distinctions but stretches his fatherly hand equally over

all. He will equally punish all immoral men be they Hindus, Christians, Jews or Mahomedans. The point of true religion is moral excellence and it orders respect to a model character not for the respect itself but the moral fruits which a habitual veneration for such a character may be reasonably expected to bear. Morality based on true religion stands on a rock, but moral excellence caused by political or other principles may very easily give way. Religious foundation guarantees the endurability of the standard of morality in all cases. A man is moral by chance on other grounds but on the foundation of true religion his morality invariably stands on an eternal principle. God's favorite people do not belong to any geographical nationality but to a moral one. Whatever their countries, all virtuous people belong to the same moral nationality and bear an esteem and attachment to each other which a geographical nationality can never cause. Philanthropy and patriotism are not in the right point of view, contradictory. Patriotism inspires a warmer love to an individual's own countrymen, but love to one's own country-men does not necessarily imply or commend hatred to foreigners. In the right point of view the difference lies only in the different degrees of feeling and not in its kind, but the motto of true patriotism ought to be justice to all men. The judge whose decisions are influenced by partiality to his country men is doubly weak, morally as well as politically. The stability of an empire, native or foreign, entirely depends on the impartiality of the Government. National partiality has an ample sphere in which it can always be safely excercised. Its insecurity commences when it overleaps its proper barrier. Bigotted sectarianism, both religious and political, is a fertile source of troubles to humanity. The governments of the world, if invariably guided by the principle, justice to mankind will assume the nature of theocracy and its kings will be regarded as the several viceroys of the Divine sovereign appointed to rule the different portions of the great empire. The prosperity of the present world and that of the next are not

contradictory. So kings clinging to justice can never be losers. In a similar manner, a rational following even of particular religious teachers by particular portions of humanity is productive of general weal. The following of justice in matters of government and of truth in matters of religion takes away the evil effects of personalities but invariably secures their advantages. Fortunately for mankind there is a growing tendency of religious and political matters to liberality and of moral matters to refinement. Mill has acutely and excellently said that in moral matters what is meritorious in one age becomes obligatory in the next. Now-a-days a good cause causes the honor of its advocate but a cause is not blindly deemed good because it proceeds from an eminent individual though the causes originating from such a man is at the first sight presumed to be good. But we will have to reverse the statement if we cast our eyes to the past which attributed a ridiculously exaggerated importance even to the flaws and foibles of eminent individuals. The condition of an unobtrusive great man is an index to the internal state of surrounding society. The great Hindu reformer Rajah Ram Mohun Roy was persecuted by his ignorant countrymen but had he appeared in the present age he would have, most probably been, hailed with enthusiastic delight as a great benefactor of his country. But to return.

A virtuous man will decidedly prefer a life of depressing indigence to that of wealth acquired dishonestly. His natural desire of ease and comfort will be swallowed up by a fear or love of the Deity. Nothing is more repugnant to the human mind than restraint and nothing more grateful than unbounded freedom. But the path of life is rugged and uneven and man has to fight his proper way in the world, so much so that he has to fight with nature, society, inferior animals and even with himself. Therefore whatever occurs to the mind cannot be acted upon with impunity consequently there must be selections and rejections guided by wisdom in order to secure happiness.

In a truly wise and virtuous man, the love of the approbation of God will surely and invariably triumph over the natural seductions of forbidden joys. The oppositions of the internal principles when controlled and regulated by considerations of virtue and morality may be decidedly turned to our solid advantage, but may otherwise lead to our ruin. We have to obey the promptings of nature in some cases and in others to fight with them. All of them are not to be indiscriminately complied with.

The oppositions, however, supplying innocent joys are many. Hunger and food, thirst and water, in other words, the appetites and their satisfaction, cold and warmth, heat and cooling, labor and rest, rest and labor, innocent curiosity and its satisfaction, the sense of wrongs and the administration of justice, the desire of knowledge and its fulfilment, mere love and its union with the proper object, desease and its remedy, fear and its removal, separation from the object of pure love and the reunion, uncertainty and assurance, reasonable argumentations, polite restraint and freedom, the desires of easing and urining and their fulfilment, (for the opposite acts of emptying and replenishing and of filling and evacuating are both pleasing), and all our other legitimate wants and their fulfilments. The senses and the better part of their objects are also pleasing oppositions.

There are many things which fall by frequent repetition nay, in many cases become irksome. But the wonderful power of God has in many cases not only kept off the tedium of repetition but has positively maintained the original pleasantness of operations after numerous repetitions. The same sun that first delighted us particularly at the time of its rise continues to please us in the same manner after the lapse of years. The beauty of the same moon that inspired exquisite pleasure in our breasts by its first appearance in the blue sky continues the administration of that delight after the distance of many years. Eating and drinking undergo a thousand repetitions within

the space of a short time without losing a particle of their original pleasantness. The inconceivable renovating power of the Deity makes sleep as agreeable on the hundredth day as it was originally. The wonderful revivification of our wants causes their last fulfilments to be as delightful as the first after a thousand repetitions. Many wants are daily sharpened, consequently the pleasantness of their fulfilments remains always unaffected. The tendency of nature is to bring in new things and to send out the old and this tendency is inherited by man to a remarkable extent. How long this tendency will continue to be operative it is impossible for man to divine. No man can possibly affirm when the first man was created and after what time the last man will be ushered into the world. The first man as a matter of necessity has had not to pass through infancy an unavoidable state of other men as the supposition of his mother destroys the fact of his being the first of mankind. Christian theology has probably ascribed to the parents of mankind their non-distinction of good and evil by a reference to the state of infancy. The state of the infancy of the individual man has probably led to the idea of the condition of the infancy of his species, analogically. In the Christian theology the introduction of death follows the violation of a command of God, but in the Hindu theology, the filling up of the world for the first time by a very numerous multitude of human beings. The first abscribes the introduction of death to sin, the second to a necessity. The first dates the birth of men in the usual manner from that of the children of the first man, but the second holds its introduction after the creative feats of several Moonies called Prajapatis. A very striking point of heathen theology is the greater number of female Deities than the male. This is an index to the natural respect of men to the female members of the species. Christian theology has taken advantage of the natural curiosity of men for forbidden things to show the reasonableness of the first transgresson of humanity and the Hindu theology has caused the belief of its

followers in the supernatural power of some saintly individuals by an appeal to natural phenomena or the nature of human beings. The usual tendency of woman to the divulging of secrets has been in this manner attributed to the anger of Judhisthir on account of the concealment of a certain fact by his mother. The fire in the sea has been identified with the anger of a *moony* called *Aurva.* But to return.

Great sufferings and enjoyments in a series are often caused in the world by the principle of opposition. But the priority and posteriority of these increase the intensity of each other. Pain after pleasure is intensified by the latter and pleasure after pain is sweeter than otherwise. Ram Mohun Roy was subjected to bitter sufferings in the first part of his life on account of the persecution of his benighted countrymen, but the sweetness of his enjoyments (though short-lived) was proportionate to the bitterness of his sufferings inasmuch as his labors were properly appreciated by an enlightened section of humanity in England, where he had received the highest honors and marks of sincere love. In India he was, generally speaking, looked upon as an enemy, but in England he was enthusiastically greeted as a great friend. Men subjected to great sufferings are also blessed with great enjoyments and vice versa. Moderate pain is opposed by moderate pleasure. The tenderness of mind which causes a man to feel pain with greater intensity than average humanity, enables him also to feel pleasure with an exquisiteness unappreciable by other minds. The intensity of pleasure is proportionate to the nature of the pain to which it is opposed. So the pleasures and pains of men of moderate susceptibility are also of a moderate nature. The refined pleasures of Rama with his incomparable consort and brothers were opposed by misfortunes which would have utterly crushed an ordinary mind. Great sufferings are often reserved for great minds, but these are always associated with glory, whereas the sufferings of the mean or wicked are also of a very low nature. Deep sympathy is excited by the

sufferings of the great but those produced by the wickedness of men satisfy only a sense of justice. Exceptionally noble men are sometimes opposed by exceptionally base persons and the issue of such oppositions augments the glory of the former and the meanness of the latter. This opposition is illustrated by the examples of Rama and Ravan, Judhisthir and Durjodhan, Jogai, Madhai and Nittyananda, Herod and Chirst and the like. The sufferings and enjoyments of the truly good are always associated with glory. The conversion of a very wicked individual into a very good man and vice versa is also illustrative of the principle of opposition. In cases of series of enjoyments and sufferings the priority or posteriority decides the happiness or misery of individuals in this world. The posteriority of pleasure makes a life happy and that of pain, miserable. But the miseries of the virtuous are not an index to the injustice of the Deity, for death is only a full stop to the sentence of bodily life and not to the life of the soul which will endure for ever. More than compensation will be made of the sufferings of the virtuous, hereafter. In this world, suffering and enjoyment are the lot of every man, virtuous or vicious, religious or irreligious, rich or poor and weak or powerful. But the verdict of the wise "virtue alone is happiness below" can also never be shaken. A better rule of life can never be laid down.

There are also collective oppositions, as those of army with army, robbers with families, a political party with another, a religious sect with a different one, and of different sects of philosophers or reformers. Of all oppositions that of refined minds is the noblest. How nobly does a philosopher deal with the arguments of his antagonist! The most dispassionate calmness and gentlemanly behaviour prevails throughout the whole affair. Civility is the most striking feature in such a case. A refined mind is always afraid of doing injustice to his antagonist. The nature of the subject in dispute determines the nature of the opposition and finer the subject the better the mode of

opposition. A gross matter of dispute imparts a grossness to the manner in which it is carried on. Prejudiced conflicting religious sects, however, have shown to the world what serious mischiefs can arise from a blind zeal for religion. To what a depth of degradation a noble cause associated with prejudice can fall may be best illustrated by the immoral acts done by contending religious parties in their struggles for ascendancy. Morality founded on a spiritual basis is the object of true religion and that can never be reckoned a religious act which opposes it. Morality founded on the belief in the existence of God and of a hereafter is the only ladder to heaven. The fact that misdirected religious zeal has not only defeated its proper object but caused grave evils to society also, caused the philosopher James Mill to go again to the other extreme. He advocated the exclusion of the religious element from the human life. But man cannot do without a religion. Our life is so short and our reason's range so limited and human knowledge so small that hope, reason, and humility combine to persuade us to have recourse to the religious principle. Human life is a trifle without belief in the existence of a God. Besides our risk is so great in abandoning belief in the existence of a Deity and our loss so small in giving only secondary importance to worldly things, that a man of grave disposition will never hesitate for a moment to have a firm belief in the existence of the Deity even on the ground of probability. This proposition makes the cases of James Mill, John Stuart Mill and Auguste Comte a strange mystery as all of these were profound thinkers. Be the cause what it may they were surely absurd in this point. When we submit to thousand probabilities it is the height of folly to withhold our submission from a probability which has been regarded as certainty by many individuals of the highest philosophical eminence and which involves such momentous interests. The existence of the Deity is in my opinion not a matter of probability but of certainty. The noblest opposers are those of wickedness, falsehood and innocent

sufferings. Nothing, however, can be a sublimer spectacle in the world than the man who loves a wicked person to correction. This scene was realized by the illustrious Nittananda in the case of two robbers called Jagai and Madhai. There are many other opposite views of humanity. The rich and the poor, the strong and the weak, the simple and the artful, the haughty and the meek, the credulous and the sceptical, the garrulous and the laconic, the impetuous and sober, the sanguine and phlegmatic, the miserly and prodigal, the tender and the cruel, the rude and the polite, the irritable and the calm, the philanthropic and the misanthropic, the sympathetic and the selfish, the social and the secluded, the turbulent and the peaceful, the active and the indolent, the practical and the contemplative, the reserved and the communicative, the wise and the foolish, the religious and the worldly and the like are the various opposite points of view of humanity. The principle of opposition prevails so much in nature that what we have long regarded as assurance is always apt to be disturbed by a new-born doubt. What a man holds to be dearest is often attacked in the fiercest possible manner. Rama could not bear a separation from Sita and his father Dosorath, than from himself, but circumstances occurred which caused separation in both cases and led to infinite troubles of the former and the death of the latter. Cases are not rare of the very child of a father among his other children on whom he doated most being carried away by death as if nature had observed the most vulnerable point of such a man and inflicted her wounds in that part. Oh Lord why hast thou subjected thy noblest children to the greatest sufferings! Sribatsha, Nala, Rama, Sita, Yudhisthir, Christ, Ram Mohun Roy have all been subjected to the greatest hardship. When I contemplate the cases of these personages I cannot help exclaiming with the poet "that thou art good and myself am blind."

There are cases of opposition in which the opponents seem almost to have been pre-selected. Ram was destined for the

destruction of Ravana and Arjun for that of Karna. Cæsar met with a fit antagonist in Pompey and Hannibal in Scipio Africanus. The subtle Aurungzebe had a subtle enemy in Sivaji and the great Napoleon was met by the celebrated Duke of Wellington. Chaitanya and Krishna Sarbathauma Bhattacharjya, Locke and Leibnitz, Berkerley and Malebranche were, in like manner mutual opponents. When religion or society gathered impurities in the process of time they were opposed by great reformers. Lord Macaulay has excellently observed that what is a help in one age becomes an obstruction in another and he illustrates the fact by the example of leading strings which help a man when he is a child but become an obstruction to him in manhood. So when the rites and ceremonies of the ancient Moonies arrived at a period when animal sacrifices became disgustingly abundant they were timely opposed by the great religious teacher Boodha. Buddhism itself in process of time began to be a system of atheism and at this stage it was effectually attacked by the great Sankaracharjya. When the Hinduism of Sankaracharjya became after the lapse of ages highly degenerated by the low and mean doctrines of the Tantras, the great religious teacher Chaitanya made his appearance. Again when the followers of Chaitanya sank in the course of time into revolting degradations the great Hindu reformer Raja Ram Mohun Roy was sent into the world. In like manner, when superstition arrived at its most degrading stage in Europe, the great Jesus Christ arrived to remove the evil. Again, when christianity was adulterated by the accummulated dirts of ages, the mighty reformer Martin Luther made his appearance to purge them. When polytheism was at its pernicious height in Arabia, Mahomed came to preach the unity of God.

The principle of opposition is so strong in nature that almost every particular species of leaves occasions the birth of particular worms or insects to consume them. Even inorganic matter

such as old papers produces its peculiar consuming animals. Birth and death, illness and health, hopes and fears, smiles and tears are of daily occurrence in this world. The principle of opposition supplies also an argument to the existence of a retributive hereafter which is based on many other arguments of various descriptions.

CHAPTER V.

Progression, Graduality.

The rarity of ether lessens in a progressive manner in the co-ordinate substances of air. fire, water and earth which is the densest of them all. Among these the progressiveness can be seen in the double and opposite points of view of the ascending or descending scale. From rarity to condensation or from the latter to the former. From the creeping grass to the towering Banian tree and from the diminutive animalculæ to the stupendous elephants, a progressiveness is seen in opposite points of view. From iron to silver, with intervening copper, brass, gold, and Bell-metal brightness is progressive. The new moon and winter solstice gradually give place to full moon and summer solstice. The intense heat of the Bengali month Jaistha gradually falls into the intense cold of Magh in particular regions of the world. The polar frigidity arrives by steps at the equatorial torridity. It is only gradually that the shortest day and night give place to the longest. The obscure light of the dawn reaches the broad light of the moon with a gradually rising intensity. The growth of the infant plant and animal to maturity is progressive. Even in the womb the body of a would-be born infant is progressively formed. In the animal kingdom a striking graduality is observable from the dullness of the cockle to the refined intelligence of man. There is a gradually rising complexity of constitution from the monad to a human being. Man is like a vegetable substance in the womb before the growth of sensibility, resembles inferior

animals, both in motion and sense during his infancy and then reaches the peculiar attributes of humanity. The growth of human knowledge, individually and collectively from infancy to old age is gradual and progressive. Some animals walk on their breasts, some on two feet, some on four, six,eight or many feet and others walk as well as fly. Some are born from heat, some oviparous and others viviparous. The duration of life in the animal and vegetable kingdoms is progressive. Some animals are dumb, as worms ants and fishes, some have cries as cows, sheep, goats &c., some utter mechanical articulate sounds as parrots &c., but man uses rational language. The jurisdiction of the senses rises gradually from touch to vision with progressively intervening tasting, smelling and hearing. Touch deals with objects that come in contact with it but vision extends even to a remote star. It has been said in connection with succession that rarer or finer the subject, the quicker its motion. It may here be asserted that finer the subject the lesser its corruptibility. Air inhaled is exhaled almost in its original condition, water drunk is discharged in the form of urine in a perceptibly corrupted state and solid food after digestion comes out in the most corrupted condition. The finest subject idea is given out in the purity in which it is taken in and in a more unadulterated condition than air itself. The progressive weight of the constituent substances of the world has determined their position. Ether being the lightest has been placed in the highest place, the air which is heavier than ether succeeds it, the still heavier water comes in the next place, and the heaviest earth is placed at the bottom of the scale. The importance which the three stages, namely the theological, metaphysical and positive, have in the philosophy of Comte, is assigned to the three qualities, namely Satva, Ragos and Tamas or in other words the principles of creation, preservation and destruction, in the philosophy of the Hindus. Both the trinities are progressive. In one respect, however, Comte has fallen into a grave error. With regard to religion, the positive ...

has been assigned to his so-called religion of humanity whereas theism is more reasonably expected to represent that final stage. The three stages of religion are not polytheism, monotheism and positivism, but polytheism, mixed monotheism and pure monotheism. The trinities both of the Hindus and Comte are very extensive but the Hindu trinity is even more extensive than that of the latter. The Hindu trinity can be applied even to every idea as it is characterized by appearance, continuance and disappearance but the trinity of Comte applies only to classes of thoughts. Comte's philosophy bears great resemblance to that of the Hindus. The positions which he assigns to women in his earlier and later speculations have counterparts in Hindu philosophy. In his earlier speculations, Comte is said by Mill, to have held that women ought to be kept in subjection or in other words they should be placed under the control of men. Hindu philosophers are also of a similar opinion. In his later speculations Comte enjoined the worship of women and the Hindu philosophers have also assigned the more important places to female deities than those allowed to the males. In this respect however, the Hindu philosophers have shown far greater wisdom than Comte. Hindu philosophers and Comte however, perfectly agree in the point that the domestic circle is the proper province of women. Hindu philosophers are happier in assigning some physical work to women than Comte, who holds that women should not toil. Generally speaking, the opinion of Comte about women is wiser than that of Mill, who imagines that the subjection of women to men is derogatory to the former. The maintenance of the subjection is highly beneficial to women whose understandings are weaker than those of their consorts and is highly pleasing to those whose husbands are less intelligent than themselves on account of their moral control over the former, which decidedly outweighs all other sorts of control. There are many women who are entirely obedient to their husbands and do not at all feel any pressure of the authority as the

orders themselves are felt to be their own wishes finding only an expression from the mouths of their wedded companions. With regard to wicked husbands, subjection and equality are equally disastrous. Comte enjoins the worship of deceased great men without recognising that of the Supreme Being, but Hindu philosophers agreeing with him in the point of worship of deceased greatness, constantly keep in reservation that of the Supreme Being. The evil feature of the doctrine of Comte is the extravagantly unreasonable exclusion of the Deity and that of the doctrine of some Hindu philosophers is the enforcement of idolatry. These three stages of human development mentioned with great stress by Comte, namely, theological, metaphysical and positive will not succeed each other. Comte himself admits their frequent co-existence, but he seems to think that the two former will entirely disappear to make room for the latter. But the tendency of things, in modern times, is not to exclusion but to judicious collection. Metaphysics will never disappear from the world because its doctrines are by their nature incapable of verification. The human mind cannot long be confined within the prescribed narrow limits of the subjects capable of positive knowledge or verification. The fact is that metaphysics will not disappear from the world but will, as time advances, be more and more controlled by the positive method. Philosophical vagaries only will ultimately disappear. In the final stage of human development, mankind will have theology without superstition, metaphysics without vagaries, and positive knowledge without atheism (speculative or practical) or the absence of rational beliefs. The mode of development of an individual man and human society is similar. The germs of attributes existing in an infant are collectively developed in the full man, no class of attributes being annihilated ; so no essential social attribute will disappear in the final stage of human development. In India in point of religion, a judicious collection has already been made. Different sects have maintained the exclusive efficacy of re-

ligious knowledge, religious action, religious devotion and religious meditation at different ages but like different rivers, the exclusive Jnan, Karma, Bhacti and Joag of the various sectarians have at present happily commingled in a vast whole. The knowledge of the ancient Moonies, the actions of Jamini or the Mimangsakas, the Bhacti or devotion of Chaitanya, and the meditation of the Jogies have all formed a harmonious assemblage. Refinement in many respects has, of course, happened. But it cannot be denied that superstition, metaphysics and positive knowledge prevail respectively in the first, middle and final stages of human development. I agree with Babu Rajnarayan Bose on the point that final civilization will be based on religion which in its true character is the only real foundation of real civilization. Material prosperity is good, but moral prosperity is infinitely better. What avail your railways and telegraphs if the internal spirit be diseased? When a man is incurably sick what avails his boundless wealth? It is spiritual prosperity only which gives value to the material. But the vision of truth is by no means an easy task. A great number of doors must be past before a man can be allowed access to her palace. The diverting importunities of the bodily organs must be first controlled, then the passions must be effectually restrained, ardent desire for material prosperity must be checked, a tendency to undisciplined thinking must be overcome, desire for mere victory in argument must be conquered, fondness for thoughts merely because they proceed for self must be subdued, blindness to another's merit for envy must be cured, a tendency to depreciate others must be prevented, shame to acknowledge worth in inferiors must be repressed, arguments from an adversary must not be overlooked, and imperturbable calmness must be the characteristic of the mind before a man can be entitled to be entrusted with the key to the secret palace of truth. But the difficulty of the pursuit is quite proportionate to the value of the result.

Poetry, morality and religion are capable of refinement but

science, of increase and progression. More does knowledge accumulate, easier becomes the method of acquiring it, more numerous becomes the means of increasing it, further and more appreciated it is by general humanity. The great tendency of the modern age is towards the unity of the several races of mankind and the general civilzation of humanity. The world has long been tending to this result and it is only through the method of step by step that it has at present arrived to a striking tendency to unity. The labors of philologers, of comparative mythologists and philosophers are not only throwing an extraordinary flood of light on their own particular subjects but are more and more strengthening the bonds of union among the various races of mankind. Hostility of race is now-a-days an index to defective education. The intercourse of races is producing very salutary effects on each other. When a civilized nation comes in contact with a savage one, the benefit of the latter is incalculable. This is best illustrated by the condition of the original Britons when they found themselves in the company of the Romans. The accumulated treasure of the knowledge of ages possessed by that people became at once accessible to the barbarians whose civilization, in consequence, was accelerated in a remarkable manner almost unprecedented in the history of the world. The admirable enterprise of modern Europeans is in a similar manner, converting brutal savages like the people of New Zealand into civilized peoples. One thing, however, should be very carefully done. The history of savage peoples should be very minutely recorded with a view to future use as the tide of modern civilization will, probably, within no long period sweep away all the traces of savage life. Human knowledge has so much increased that an extraordinary genius may be at present shortly discerned by many who will be naturally disposed to facilitate his good work which would have been, in a backward state of civilization, viewed with a malicious eye. Generally speaking, humanity in ancient times indulged in playing tricks on each other

and injuriously mistook fraud for wisdom. The glory of modern times is the manifestation of a spirit of sincerity. Priests no longer hide the truth from ignorant people nor try to impose on them. One inconsistent thing, however, is still visible. Many people look upon a refined religious truth with a sullen face merely because it may clash with their worldly interests. They ought to rest assured that merit will ever be able to provide the means of its own subsistence.

CHAPTER VI.

VARIETY AND SIMILARITY.

THE universe abounds with varieties. No two men or two brutes are entirely alike. Even any two leaves of a tree are different. In nature similarity is combined with variety. Trees, animals and brutes are as classes alike yet
ship between a pair of men is founded on sim
and dispositions but some difference subsists
most intimate and dearest friends. The fund of possible variety among men seems to be inexhaustible. How many varieties of human form will, in this way, satisfy the creative fiat of nature or in other words how many human bodies will be made by God, it is absolutely impossible to determine. But one fact is certain. However innumerable the men that were, that are and that shall be cannot be infinite in number. There must be a limit. How many men will be conceived in the womb of nature it is impossible to determine, but that nature as far as man is concerned will at one time be past child-bearing is sure and certain. As the series of men in time cannot be numbered by man so the series of worlds in space is also beyond his calculating power, but there is a limit even to the number of these. An immense variety subsists among the worlds in dimensions, velocity of motion and other circumstances. Reason suggests that these are inhabited, but the in-

habitants also of the various worlds must be various. Variety interwoven with similarity is a striking feature of nature. Uniformity prevails in all her plans. There are exceptions in nature, but these exceptions also go to form a regular series under a different law, only the scattered nature of the particular instances gives them the character and appearance of exceptions. A storm disturbing the usual character of the atmosphere assumes the appearance of an exception, but if it be determined that storms are of periodical occurence and their exceptionality in one case is converted into regularity in another, then the character of the exception will surely assume the nature of regularity. A remarkable similarity is observable in the animal kingdom. The buffalo and the bull, the horse and the ass, the dog and jackal, the cat and tiger, the tiger and lion, the ichneumon and the guana, man and ourang-outang. the Tangra (a small fish) and the Arie (Silurus clarius ?), the Paba (Silurus Asotus) and the Boal (Silurus Pelorius), the Punthi (Cyprinus Chrysopareus), and the Rohit (Cyprinus denticulatus), the Magur (Silurus Batrachus) and the Sringi (Silurus Singis), the Ganchi and the eel, the Phalai and the Chithol, the shokal and Gajar, the mole and the mouse, the martin and the Maina bear striking resemblance to each other.

CHAPTER VII.

GOOD MEN AND SOCIAL JOYS.

Good men are the favorites of heaven, ornaments of the world and the ministers of happiness. The few social enjoyments, forming the portion of men in this scene of their spiritual discipline, proceed from good men. They are so noble that when justice and self-interest come in collision with each other, they will give a decided preference to the former. Nothing can cast a deeper gloom of sorrow and dejection on

their usually cheerful minds than the consciousness of an accidental and temporary deviation from the right path however slight. Their ingenuity is exerted in promoting human happiness and not for the deception of foolish and credulous men. Wicked men frame an ingenious net-work of their evil thoughts for ensnaring others but the ingenuity of the good is practised to persuade them effectually to attend to their own real interest. They protect the innocent and try to bring offenders to punishment. A good man like a mountain firmly seats upon the earth, rises heavenward and continually pours out streams of blessings passing through space and time. A good man is often forgiving and it is precisely the man who most needs forgiveness that is the least inclined to use it. A good man is polite in his speech and it is exactly the man who indulges in harsh language that is the least willing to receive it. Praise and censure have considerable influence on human behaviours and can, no doubt, produce a great amount of moral reformation if scrupulously and invariably directed aright. But misdirected praise often confirms a man in a wrong course or induces him to adopt it. Indifference to human praise is not always meritorious. It is the association of a good or bad cause with indifference to human praise that determines its moral character. Ram Mohun Roy and the impious wife of Marcus Aurelius both, under particular circumstances, disregarded human praise, the former for the sake of truth and the latter for the sake of adultery, but the one has been justly honored as an ornament to his species and the latter as a disgrace to the same. The natural division of men into the strong and weak, the simple and the ingenious, the good-natured and the bad-natured and their fortuitous division into the rich and the poor, the powerless and the powerful, is made use of by the wicked and the good very differently. The good are accustomed to help the weak, to inform the simple, reclaim the bad-natured, alleviate the sufferings of the poor and to protect the powerless. Whereas the business of the wicked is to oppress the weak, impose upon the

simple, annoy or slight the good-natured, trample upon the poor and to maltreat and harass the powerless.

As the external world is simultaneously illumined with light on one side and covered with darkness on the other and as the former constantly chases away the latter, so humanity is divided into its bright and dark parts by goodness and wickedness of which the former is always in hostile pursuit of the latter. But although light is, as it were, in eternal pursuit of darkness without the possibility of an open encounter and a decisive action, still it is not absolutely impossible for goodness to effect a complete overthrow of its enemy. Humanity, like the surface of the moon in its second or third day, was at one time divided 'between goodness and wickedness of which the increasing light of the former has been, generally speaking, gradually reducing the darkness of the latter into a narrower compass which, it is not unreasonable to hope, may altogether disappear in time. A good and a great man is an inexhaustible source of blessings. Moses, Boodha, Confucius, Christ, Mahomed, Nanak and Chaitanya have showered on mankind innumerable blessings individually. The decalogue published by Moses, the high tone of morality which the writings of Boodha and Confucius breathe, the sublime precepts of Jesus Christ, the deep-rooted antipathy of Mahomed to any false worship of the Deity, the benevolent efforts of Nanak for uniting two different races of men entirely heterogeneous and the prodigious pouring out of love effected by Chaitanya are so splendid and remarkable objects that they exact the deepest homage and the highest admiration of all men. The teachings of these great men will exert their influence to the remotest futurity. Our benevolent precursors in the path of life have left for the guidance of the succeeding travellers, marks and signs as indexes to the seats of danger and the places of safe enjoyment. The lessons of morality were originally the issue of experience and have been kindly by benevolent and intelligent individuals transmitted to posterity. But as a second religion is the

firmest foundation of morality, its founder has legitimately the strongest claim on our gratitude. A strong belief, in a retributive hereafter indicated by the frequent abnormal conjunction of goodness with misery, sinfulness with happiness, innocence with punishment and of crime with impunity, is competent to be a life-long safeguard of an immaculate life. Morality unsupported by religion may easily give way to strong temptations.

The precepts of Jesus, if scrupulously and universally obeyed, are competent almost to assimilate the world to heaven. He says " love not only your friends but even your enemies." The enforcement of this single precept can, in time, bring in universal peace. As a sound produces its echo, so is revenge born of revenge, but love will be, though often after long intervals, assuredly answered by love. It is generally experienced that a person loving another is loved in return, and a wise man often conjectures the disposition of another to himself by a reference to the manner in which he himself is disposed to the latter. Love cuts a quarrel short, but revenge prolongs it. The errors of wickedness are obstinate, but those of folly, pliable. In the reign of love misdeeds, originating from the only source of folly are but transitory. Forgiveness is the natural companion of love and the instrument of reconciliation of man to man. Another precept of Jesus " do to another as you wish he should do to you" is a felicitous epitome of the whole of morality. These precepts emanate from the highest wisdom and the noblest heart and are competent to metamorphose the world into a scene of happiness. It ought to be mentioned here that indifference excepted, a feeling produces a similar or an opposite one in its object. For instance anger produces in its object anger or fear or indifference. The influence of feelings extends moreover, by sympathy, even to other men.

The illustrious Chaitanya infused into the minds of his followers a spirit of love unprecedented in India and mag-

nanimously renounced his own convenience for the benefit of the world. A noble scene unparalleled in the history of the world was exhibited by this mighty and august individual. No lover feels more ardent love for his mistress than this great man felt for God. His soul was immersed in the ocean of holy love which rendered him often insensible even to bodily pain. Having entirely dedicated himself to the service of God, he always dwelt in celestial raptures. His mind had imbibed an ocean of heavenly joys and he magnanimously and magnificently poured it out in the heart of the world oppressed by moral heat and quenched to a large extent the terrible conflagration of injustice and outrage prevailing at the time. He was so much smitten with Divine charms that he frequently wept and danced for joy and gladdened the hearts of all around. He had set out on his expedition to conquer the world not like Alexander, but like Jesus and effected his conquest by means of love. His system in time will die away, but the sublime sentiments which it contains will undoubtedly survive. Their extinction is possible only with that of religion. Human nature itself is refined and elevated by the inspirations of this incarnation of love. He was an advocate of "Prem Bhuctee" or a reverential love of God and an indefatigable lover of mankind. Caste distinction could not prevent access to his spacious heart which was open to all who sought it. Purest morality, profound erudition, a great inventive genius and an angelic heart were combined in this great individual, and he caused this glorious assemblage to bear upon the god-like work of human refinement. We owe to him and his followers a system of music the most affecting to the human heart. It was according to the rules of this system that their religious songs were composed. Chatanyism is, in one sense, somewhat transcendental and does not " come home to men's bosom and business" and harbours for the unrefined an element of corruption. It is calculated to render the good better, but not to refine the vulgar. The purity of Chaitanya and his immediate

followers is more owing to the goodness of their natures than to the allegorical form in which their spiritual realities are often vulgarly represented. Only the sublimer portion eliminated from the vulgar will be invariably beneficial to all men.

Of the four modifications of the Sanskrit language viz; the Vedic, Puranic, Kalidasic and Gosvamic, we owe the last to Chaitanya and his followers.

But it will fill volumes to describe in detail the doings of all sorts of benevolent writers, viz, good philosophers, good poets, good historians, good biographers, good lawgivers and all other sorts of good authors. Suffice it to say, that great and virtuous authors are the fountains of human joys varying in refinement according to the rank and qualities of the writer in the scale of authors. Great and virtuous warriors also have been of great service to mankind in putting down tyranny, injustice and robbery. Virtuous sovereigns have been the pillars of their several states in all ages and have always secured the happiness and prosperity of their innumerable subjects. The arts of peace flourish magnificently during the reigns of these sovereigns, as all of them are invariably the natural lovers of peace, and never resort to hostilities unless the possible honourable means of amicable settlement of disputes have been entirely exhausted. All other sorts of goodness also are the several fountains of human joys.

A good man is a loving husband, a dutiful son, a fond father, an affectionate brother, a dear friend and a benevolent neighbour. His commerce with his fellow-creatures is always regulated by justice and love and is in consequence agreeable to all. Men enter into written contracts with him in business not to provide against any intentional wrong on his part, but only for preventing oblivion or errors. His decisions, in disputed points, even when his near relations are concerned, are never suspected of partiality. In short he is a moving light of joy wherever he goes.

Nothing can be more delightful to a virtuous mind than to

contemplate a spot solely inhabited by good and enlightened men. What happiness must be enjoyed by the members of such a glorious community? Peace and comfort, love and convenience must find their homes in such a place. It will be a faint representation of heaven itself on earth. They never apprehend dangers from their fellow-creatures and consequently repose invariably in perfect security. In their dealings with each other, no necessity arises ever to stand on their guard. Men and women are allowed, in that place, freely to intermix with each other, so that they enjoy the pleasures of mutual company without occasioning any evils. Every individual of the community, whether male or female, is not more mindful and desirous of anything else than the security of morality and virtue. No one entertains the least suspicion about his neighbour,but the most unbounded mutual faith prevails in the minds of all. Every one identifies his interests with those of the whole community, so that every progressive step of prosperity of the body occasions accessions of fresh joys to the constituent individuals. No one grudges the prosperity of another when it outshines his own, but participates in its pleasures, partially enjoying prosperity even in its absence. He emulates the glory of his rival, but never envies it. The discovery of a new superior genius does not awaken the feeling of envy among them, but is, on the contrary, universally hailed with delight. They consider the want of envy the most enviable possession of a man, but never refrain from emulating excellence. Resignation to the will of God is their universal characteristic. Criminal courts they have none, for no crime is committed there. Disputes arising from error, which too are of very rare occurrence are decided by assemblies of the people. Seats of learning and Churches of religion are the most abundant in that place. Prevention of evil and the promotion of good form their daily occupation, and they know no other fighting than that with self and nature. The instigations of self continually meet at their hands with ready suppression and being frequently

disappointed almost cease eventually to make their appearance. They struggle to discover what nature apparently tries to conceal and do steadily in consequence, increase the store of their knowledge. The pleasures of science and literature are diffused throughout the whole length and breadth of the land, for all have, in that happy place, access to learning. Peace in that place reigns supreme, and the arts and sciences flourish magnificently. Health and virtue, the principal constituents of happiness, have fixed their abode there, and the increase of knowledge in that place is proportionate to the scarcity of disease and quarrels and the exertions for their removal. In short, the full measure of happiness possible to man in the present stage of his existence is enjoyed in that place.

I have depicted above the pleasures of an imaginary happy ommunity to forget for a time the stern realities of life and to hold up to the enchanted imagination a very delightful spectacle. But I am happy to be able to state here in actual life the prodigious influence that a single powerful virtuous individual can exercise over the minds of millions. Lord Ripon, perhaps, the best of the Governors General India ever had, has spread happiness throughout the whole length and breadth of the land by measures alike commendable for their benevolence and sound policy.

THE END.